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ART. I. *Travels in China:* containing Descriptions, Observations, and Comparisons, made and collected in the Course of a short Residence at the Imperial Palace of Yuen-min-yuen; and on a subsequent Journey through the Country from Pekin to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be considered to hold in the Scale of civilized Nations. By John Barrow, Esq., late Private Secretary to the Earl of Macartney, and one of his Suite as Ambassador from the King of Great Britain to the Emperor of China. Illustrated with several Engravings. 4to. pp. 622. 2l. 12s. 6d. Boards. Cadell and Davies. 1804.

OF a country such as China, so much celebrated, and so little known, a description composed from the writer's own observation is sure of attracting general curiosity. Soon after the return of the British Embassy to that empire, Sir George Staunton published two quarto volumes, or rather one quarto volume concerning China, which were read with avidity *. Mr. Barrow was, as well as Sir G. S., a component part of the Embassy; and the mere appearance of his quarto virtually announces that he has new matter to communicate: if not, in the most limited sense, new facts, yet new views of them, with corresponding inferences and reflections. Indeed, so far are we from being displeased at an additional publication from the same travelling *firm*, and so far from sympathizing with Mr. Barrow in his indignation against *one Æneas Anderson* †, that we wish that every person in the Embassy, in any degree intitled to regard, would have recorded the objects which he noticed, and the ideas that occurred to him. At present, we are only collecting the rudiments of Chinese history; and we ought to act agreeably to the rules and injunctions of the great founder of Experimental Philosophy, by first

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* See Rev. Vol. xxiv. N. S. pp. 67. 121. 241.

† See Rev. Vol. xvii. N. S. p. 71. Mr. Anderson's papers are said to have been *prepared for the press* by the late Dr. Coombes, author of the *Diaboliad*.

stating mere facts, with fidelity and exactness. It is the business of a remoter period, and of riper knowlege, to arrange such materials into classes, to enliven them by remark, and to point them with precept: but, from the present fashion of writing, it is difficult to view facts in their complete nudity; since they are dressed out in the finery of philosophic reflection, and encumbered by the embellishments of comment. They do not come to us pure and unadulterated, but in conjunction with prejudice and partiality; tinctured with the spirit of system, and distorted by generalization; and we want some test, some preparation of critical chemistry, to precipitate the primary substances from their adventitious combinations. A substitute for such a test may be procured from the different relations of the same series of occurrences; and hence it is, that, from the three publications respecting China, our knowlege of that country must necessarily be more exact, than it could have been if derived from one singly, even if each professed to narrate the same identical events.

Mr. Barrow, however, communicates much new information: yet when we viewed his quarto of 600 pages, succeeding the volumes of Sir George Staunton, concerning China and Pekin, during a short residence, (or, according to the author's confession, an imprisonment of forty days,) the modern art of book making presented itself to our minds, and we thought of the blessing of living in times of such refinement. Still the author has performed wonders, and it is but justice to acknowlege that we perused his work without fatigue or vexation.

We have suggested the propriety of being contented, for the present, with merely collecting facts respecting a country so new to us as China: but Mr. B. practically dissents from the propriety of this rule; and he has, we think, been lavish of his inferences, his comments, and his reflections. He has not always viewed things unbiassed by national partiality; and he has made some statements, for which it is not easy to conceive how he acquired adequate information. If an American, without introductions, were to take up his abode in a London Hotel, could he be qualified to write the domestic history of London Citizens? Yet Mr. B., confined and guarded in the Pekin Hotel, gives us an account of the fire-side manners and home regulations of a Chinese family. Some circumstances are of such a nature that they may be related generally, and with their comment: for instance, if the Chinese houses in the cold season readily admit cold, and heat in the hot season, there is no rule, in caution or philosophy, that forbids us from at once saying that their houses in this respect are incommodious and ill-contrived: but Chinese Architecture is not necessarily to be blamed,

blamed, because their columns are not decorated with what we call capitals; nor because their roofs seem enormous, while such roofs are properly supported. Neither is the naval architecture of the Chinese necessarily bad, because their barges are unlike ours; for the former are adapted to the rivers in which they float, sail well, and are very convenient.

We acknowlege that Mr. Barrow possesses much good sense, and much discrimination: but, during the perusal of his book, we have not trusted implicitly to his assertions. Before we committed a fact to the charge and keeping of our memory, we considered whether it was actually known to the author himself; or, if no mention was made concerning this condition, whether it was such as a stranger, situated like the author, could easily and adequately ascertain. Some relations, we suspect, are given in the volume before us on hearsay, or on vague or presumptive evidence; and some general conclusions are, in our opinion, tinctured with European prejudices. We think that we shall be borne out in these remarks, by the extracts which it is our purpose to exhibit: it is now time to consider particularly the work itself.

At the beginning of the volume, we meet with a piece of information before unknown to us, viz. that the East India Company have derived considerable advantage from the Embassy, and that the expences of it did not exceed the amount of a tax of two per cent. on the annual merchandise exported from Canton to England. In the latter part of the volume, we find the English expences estimated at 80,000 l.; and the Chinese, at the enormous sum (considering the short residence of our Embassy in China) of 170,000 l. If the mission was not completely successful, its better fortune could not have been attained by any ceremonious servilities on our part, by ludicrous prostrations, and by a degenerate departure from our national character and spirit. This statement, where it is necessary to be proved, *is* proved by Mr. B. and humourously, by citing the treatment of the Dutch Embassy, of Van Braam and his companions. These gentlemen, after having prostrated themselves before the ideal presence of the Emperor, and knocked their heads on the ground 270 times, were miserably fed, lodged in a stable, and failed in the object of their visit.

In the relation of circumstances concerning China, Mr. B. professes to follow, as a rule, the spirit of the well-known passage,

" Nothing extenuate
Nor set down aught in malice :"

yet, in spite of his professions, we not unfrequently fancy that we discern an inclination to depreciate the Chinese. ' The Pilots,' he says, ' we found to be more dangerous than useful.'

Might not the Chinese Pilots have been accustomed solely to vessels of small burden? In p. 54. he confesses that the Chinese Pilot gave proper advice, and very calmly viewed the appearance of danger, to which the ship was exposed. In that part of his work in which Mr. B. states the above paradoxical opinion, we meet with an observation not clearly understood by us: the word *Van*, he says, means ten thousand, yet it is never used to signify ten thousand, even when it is necessary to specify that number. How, then, does Mr. B. ascertain that the term implies ten thousand?—It appears to us that we also observe a disposition to depreciate the Chinese in what the author says concerning their sea enterprizes: 'When a ship leaves the port of Canton, it is considered as an equal chance that she will never return.' This may be true, but it is strange; and, in the next page, the author endeavours to assign the origin of Chinese Canals to their want of naval skill:

'The losses, (says he,) occasioned among the ships that were employed to transport the taxes paid in kind from the ports of the southern and middle provinces to the northern capital, were so great, at the time of the Tartar Conquest, in the thirteenth century, that the successors of Gengis Khan were induced to open a direct communication between the two extremes of the empire, by means of the rivers and canals; an undertaking that reflects the highest credit on the Mongul Tartars, and which cannot fail to be regarded with admiration, as long as it shall continue to exist. The Chinese, however, say, that the Tartars only repaired the old works that were fallen into decay.'

If there were a Canal from London to Edinburgh, would not goods be sent by such Canal, rather than by the sea route, notwithstanding our great and undisputed seamanship?—It is very probable that the Chinese are not able to build such a ship as the *Hibernia:* but Mr. B. expressly states that their barges are more convenient than ours, and that a Chinese Junk outsailed the Clarence brig.

At Tien sing, the northern Emporium of China, Mr. B. noticed vast stacks of salt; sufficient, according to a rough calculation, for the annual consumption of thirty millions of people. On the occasion of the barges of the Embassy passing this city, he very entertainingly describes the scene that presented itself:

'The crowds of large vessels lying close together along the sides of the river; the various kinds of craft passing and repassing; the town and manufactories and warehouses extending on each bank as far as the eye could reach, indicated a spirit of commerce far beyond any thing we had hitherto met with. The large vessels, the small craft, the boats, the shores, the walls surrounding the houses, the roofs were all covered with spectators. Our barges, being retarded

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in the narrow passages among the shipping, were at least two hours in reaching the head of the town. During the whole time the populace stood in the water, the front rank up to the middle, to get a peep at the strangers. Hitherto among the spectators there had generally appeared full as many of the fair sex as of the other; and the elderly dames, in particular, had been so curious as to dip their little stumps into the water in order to have a peep into the barges as they glided slowly along; but here, among the whole crowd, not a single female was visible. Although the day was extremely sultry, the thermometer of Fahrenheit being 88° in the shade, as a mutual accomodation their heads were all uncovered, and their bald pates exposed to the scorching rays of the sun. It was an uncommon spectacle to see so many bronze-like heads stuck as close together, tier above tier, as Hogarth's groupe, intended to display the difference between character and caricature, but it lacked the variety of countenance which this artist has, in an inimitable manner, displayed in his picture.

'The deep sounding *gong*, a sort of brazen kettle struck with a mallet, and used in the barges to direct the motions of the trackers on shore, the kettle drums and the trumpets in the military band, the shrill music and squalling recitative in the theatre, which was entirely open in front, and facing the river in full view of the crowd; the number of temporary booths and buildings erected for the use of the viceroy, governor, judges, and other officers of government, and gaily decorated with ribbands and silken streamers; the buzz and merriment of the crowd had, altogether, so striking an affinity to the usual entertainments of Bartholomew fair, that no extraordinary stretch of the imagination was required to suppose ourselves for the moment to have been transported into Smithfield. We instantly acquitted the Chinese of any want of curiosity. The arrival of Elfi Bey in London drew not half the crowd; and yet the Chinese account us much greater barbarians than we pretend to consider the mamelukes. The old viceroy of the province, a Tartar of mild and winning manners, had prepared for us a most magnificent entertainment with wine, fruits, and great variety of pastry and sweetmeats, together with presents of tea, silk, and nankins, not only to the Embassador and his suite, but also to the servants, musicians, and soldiers.'

There is a little *inconsequence* in the passage, 'The arrival of Elfi Bey,' &c. The greater the barbarian, the more curiosity will there be to see him.

As a farther specimen of Mr. B.'s powers of description, and as an amusing passage, we extract the account of the scene which the high street of Pekin exhibited to the Embassy:

'The multitude of moveable workshops of tinkers and barbers, coblers and blacksmiths; the tents and booths where tea and fruit, rice and other eatables were exposed for sale, with the wares and merchandise arrayed before the doors, had contracted this spacious street to a narrow road in the middle, just wide enough for two of our little vehicles to pass each other. The cavalcade of officers and soldiers that preceded the embassy, the processions of men in office attended by

their numerous retinues, bearing umbrellas and flags, painted lanterns, and a variety of strange insignia of their rank and station, different trains that were accompanying, with lamentable cries, corpses to their graves, and, with squalling music, brides to their husbands, the troops of dromedaries laden with coals from Tartary, the wheel barrows and hand carts stuffed with vegetables, occupied nearly the whole of this middle space in one continued line, leaving very little room for the cavalcade of the embassy to pass. All was in motion. The sides of the street were filled with an immense concourse of people, buying and selling and bartering their different commodities. The buzz and confused noises of this mixed multitude proceeding from the loud bawling of those who were crying their wares, the wrangling of others, with every now and then a strange twanging noise like the jarring of a cracked Jew's harp, the barber's signal made by his tweezers, the mirth and the laughter that prevailed in every groupe, could scarcely be exceeded by the brokers in the Bank rotunda, or by the Jews and old women in *Rosemary Lane.* Pedlars with their packs, and jugglers, and conjurers, and fortune-tellers, mountebanks and quack-doctors, comedians and musicians, left no space unoccupied. The Tartar soldiers, with their whips, kept with difficulty a clear passage for the embassy to move slowly forwards; so slow indeed, that although we entered the eastern gate at half past nine, it was near twelve before we arrived at the western.'

The city of Pekin being uniform in the disposition of its streets, and in the construction of its houses, very little novelty is to be found after a five minutes' walk in that capital. According to our author, a traveller must immediately perceive that the Chinese Architecture is void of taste, grandeur, beauty, solidity, or convenience. We have no means of controverting this statement, if we are inclined to doubt that it is exact: but we wish that, instead of a coloured View in the Imperial Park, which teaches us nothing, Mr. B. had given a plan of a Chinese house, and described the means by which its stability is accomplished.

The Chinese affect to consider us as barbarians. Astonishment, therefore, on their part, at any manufacture or machinery of ours, was a sort of triumph over their prejudices; yet they would scarcely believe the evidence of their eyes, when they saw Gill's sword-blades cut iron bars, without injuring their edge.—A most remarkable circumstance took place in the unpacking of the curiosities. In the middle of a cask of Birmingham hardware, made as tight as possible, and covered with painted canvas, an enormous scorpion was found, torpid, but soon animated by exposure to warm air. Mr. B. states the fact, and leaves his reader to wonder, doubt, and conjecture: but he ought surely to have thrown some light on the occurrence.

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Lord Macartney, it is well known, refused to go through the prostrations exacted by the Chinese Court; and the ludicrous consternation which this refusal occasioned among the Eunuchs, and among the creatures of form, of ceremony, and of etiquette, is well related by the present author:

'On going as usual in the morning to the hall of audience, I found the doors shut and the old eunuch, who kept the keys, walking about in so sullen a mood that I could not get from him a single word. Different groupes of officers were assembled in the court-yard, all looking as if something very dreadful either had occurred, or was about to happen. Nobody would speak to me, nor could I get the least explanation of this extraordinary conduct, till at length our friend Deodato (one of the Italian missionaries) appeared with a countenance no less woeful than those of the officers of government, and the old eunuch. I asked him what was the matter? His answer was, We are all lost, ruined, and undone! He then informed me that intelligence had arrived from Gehol, stating, that Lord Macartney had refused to comply with the ceremony of prostrating himself like the Embassadors of tributary princes, nine times before the Emperor, unless one of equal rank with himself should go through the same ceremony before the portrait of his Britannic Majesty: that rather than do this they had accepted his offer to perform the same ceremony of respect to the Emperor as to his own sovereign. That although little was thought of this affair at Gehol, the great officers of state in the tribunal or department of ceremonies in Pekin were mortified, and perplexed, and alarmed; and that, in short, it was impossible to say what might be the consequence of an event unprecedented in the annals of the empire. That the Emperor, when he began to think more seriously on the subject, might possibly impeach those before the criminal tribunal who had advised him to accede to such a proposal, on reflecting how much his dignity had suffered by the compliance; and that the records of the country might hand it down to posterity, as an event that had tarnished the lustre of his reign, being nothing short of breaking through an ancient custom, and adopting one of a barbarous nation in its place. Deodato thought even that its ill effects might extend to them, as Europeans, and might injure the cause which was the first object of their mission.

'I found it in vain to put into good humour that day either the officers of government, or the eunuchs, or even the missionaries; and our table was very materially affected by it, both in the number and the quality of dishes;—a criterion from which, more than any other, a judgment may be formed of the state of mind in which a Chinese happens to be. Something of the same kind, it seems, occurred at Gehol. From the time the Embassador began to make conditions, his table was abridged, under an idea that he might be starved into an unconditional compliance Finding this experiment fail, they had recourse to a different conduct, and became all kindness and complaisance.'

That the taste, ingenuity, and science of the Chinese have been much over-rated, is either the drift of Mr. B.'s publica-

tion, or an inference from it; yet they have not, in all things been totally misrepresented: they understand the art of gardening, and of planning pleasure grounds. Sir William Chambers's descriptions, however, are, according to our author, rather fanciful and extravagant; yet it is acknowleged that, in the gardens of Yuen-min-yuen, among its vast and various artificial scenery, nothing is done which can be considered as an offence against nature.

The grounds of Yuen-min-yuen belong to the Emperor: they occupy an extent ten miles in diameter, and contain sixty thousand acres. Immense labour has been bestowed on them; and Lakes and mountains have been created. Yet the palaces of the Emperor within the inclosure, stripped of their gilding and gaudy colours, are very little superior to the barns of an English farmer. The testimony of Lord Macartney, given in an extract, coincides with that of Mr. B. His Lordship thinks that Chinese gardening is unrivalled for 'its beauty, sublimity, and amenity.'

Chapter the fourth treats on an interesting subject, and which is very little known to us, viz. on the state of Chinese Society; on the Manners, Customs, Sentiments, and Moral Character of the People. The opinions and statements of Mr B., here delivered, are partly founded on observation, but chiefly, we suppose, on hearsay evidence: for the Chinese are stated to be very cautious in excluding strangers from their houses, and their jealousy must have been on the alert during the residence of the Embassy at Pekin. *Domiciliary* visits were then, probably, very rare; and, if the author's account may be trusted, such visits,—novelty being worn off, and curiosity gratified,—could have little in them to entertain an European; since females were debarred from male company and conversation, and there were no cards, nor balls, nor concerts. Yet a nation is not necessarily barbarous, because women are excluded from society, and considered as inferior beings. In Greece, the seat of arts and sciences, women enjoyed no enviable condition. The seclusion of the sex, however, may fairly be set down as one cause of the want of pleasantness, hilarity, and frankness in Chinese manners; and, being ignorant and mere slaves, more than half their alluring and fascinating power is lost; which is probably the cause of the Chinese being so much addicted to that unnatural practice, which Englishmen especially hold in abhorrence. That they *are* addicted to it, there is no doubt, for they have not blushed to represent in statuary the commission of the fact.—Events and circumstances, which strew flowers and dart sunshine on the path of an Englishman in his journey of life, have no place among

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the Chinese. The young of each sex meet not together, nor have they any courtship: a wife is sold to her husband, and, like other things sold, becomes his property. When the business of the day is over, brothers and sisters assemble not to pass an evening of social merriment, but each retires to the churlish solitude of his dim taper. Education may have made us what we are, but an European must pine away under the unkind discipline of Chinese manners.—From this gloomy portrait, we turn with different dispositions to a slight and lumourous sketch of their finesse:

'The general character, however, of the nation is a strange compound of pride and meanness, of affected gravity and real frivolousness, of refined civility and gross indelicacy. With an appearance of great simplicity and oppenness in conversation, they practise a degree of art and cunning against which an European is but ill prepared Their manner of introducing the subject of the court ceremonies in conversation with the Embassador is no bad specimen of their sly address in managing matters of this sort. Some of them observed, by mere accident as it were, how curious it was to see the different modes of dress that prevailed among different nations: this naturally brought on a comparison between theirs and ours, the latter of which they pretended to examine with critical attention. After a good deal of circumlocutory observations, they thought their own entitled to the preference, being more convenient, on account of its being made wide and loose and free from tight ligatures; whereas ours must be exceedingly uneasy and troublesome in any other posture than that of standing upright; and particularly so in making the genuflexions and prostrations which were customary and indeed necessary to be performed by all persons whenever the Emperor appeared in public. No notice being taken of this broad hint, so artfully introduced, they proceeded to compare their wide petticoats with our breeches, and to contrast the play and freedom of their knee-joints with the obstruction that our knee-buckles and garters must necessarily occasion. This brought them directly to the point, and they finished by recommending, in the warmth of their friendship, that we should disencumber ourselves of our breeches, as they would certainly be inconvenient to appear in at court.'

In the fifth chapter, Mr. B. gives an account of the Emperor, his court, his palaces, and the shews, feats, &c. performed for his entertainment. Of the palaces, we need not again mention Mr. B.'s contemptuous notice: suffice it to say that they are represented as inelegant and inconvenient. The pleasures and amusements of the great Monarch of China are ably described in an extract from Lord Macartney's private Journal; too long, however, to form a quotation in our pages.

Mr. Barrow has certainly talents for humorous description. Two officers of state, Van-ta-gin, and Chou-ta-gin,—grave from office and dignity, but good humoured, and when they had

had thrown off their robes, not averse to pleasure,—were appointed to attend the Embassy. When Van-ta-gin and Chou-ta-gin met in a morning in the precincts of the palace, they regularly and solemnly went through all the genuflexions and motions of the body which the ceremonial Institutes of the Empire require; to the no small entertainment of the English spectators. At Canton, our author was privately invited by an old acquaintance of the Chinese conductors to spend an evening on board a yacht. On entering the cabin, whom did he find, but Van and Chous, each with a young girl by his side, drinking hot wine!

'We passed a most convivial evening, free from any reserve or restraint, but on going away I was particularly desired by *Van* not to take any notice of what I had seen, apprehensive, I suppose, that their brother officers might condemn their want of prudence in admitting a barbarian to witness their relaxation from good morals. The yacht and the ladies, it seemed, were hired for the occasion.'

Human nature is the same in China and in countries ten thousand miles distant.

The palace of the Chinese Emperor is infested with Eunuchs, who are not exempt from the failings and vices that are usually attributed to that class of creatures: they are busy, meddling, intriguing, revengeful; and, what is strange, they all keep women! The Keeper of the Hall of Audience, a black Eunuch, (one of the *Rasibus*,) had his lady. He was, says Mr. B., the most capricious creature in the world: sometimes extremely civil and communicative, sometimes sullen, and not deigning to open his lips; and whenever he took it into his head to be offended, he was sure to practise some little revenge. The presents for the Emperor were arranged with considerable trouble by the English, in the Hall of Audience, so as to appear to the greatest advantage: but the black Eunuch did not like the arrangement; and he would have every thing placed at one end of the room, in order "that his Majesty might see them at once from his throne, without being at the trouble of turning his head."

Chapter VI., which relates to the Language, the Literature, the fine Arts, and the Sciences of the Chinese, is interesting and instructive. It commences with a refutation of the idea that the Chinese language is hieroglyphical, and of certain of Dr. Hager's opinions:

'Of all deductions, those drawn from etymological comparisons are, perhaps, the most fallacious. Were these allowed to have any weight, the Chinese spoken language is of such a nature, that it would be no difficult task to point out its relationship to that of every nation upon earth.

earth. Being entirely monosyllabic, and each word ending in a vowel or a liquid, and being, at the same time, deprived of the sounds of several letters in our alphabet, it becomes necessarily incapable of supplying any great number of distinct syllables. Three hundred are, in fact nearly as many as an European tongue can articulate, or ear distinguish. It follows, of course, that the same sound must have a great variety of significations. The syllable *ching*, for example, is actually expressed by fifty-one different characters, each having a different, unconnected, and opposite meaning; but it would be the height of absurdity, to attempt to prove the coincidence of any other language with the Chinese, because it might happen to possess a word something like the sound of *ching*, which might also bear a signification not very different from one of those fifty-one that it held in the Chinese.'

The present chapter sufficiently explains the difficulty of learning Chinese. No language, whether we regard its written combinations or the pronunciation of its words, can be constructed with less art and system. Yet the characters are so contrived as to convey to the eye the meaning of ideas both simple and compound: but then allusions are made, not solely to the general features and traits of nature, nor to human passions and affections, nor to obvious metaphors and allegories, but to customs, national habits, and peculiar trains of thinking. To learn the language with facility, a man ought to possess the talent of exploring the mysteries of riddles and enigmas; and, which in conversation or in oratory must be an insufferable nuisance, every character, however compounded, is represented only by a monosyllabic sound; consequently the sound for no compound word has any connection with the sounds for the elements of the compound. With us, such words as house-keeper, chair-man, chamber-maid, table-cloth, &c. would be understood by a foreigner who knew the meaning of the sounds of the component parts: but the Chinese denote the word *happiness*, for instance, by one monosyllabic sound, '*foo*,' which is compounded of four distinct characters, signifying, *shee*, a demon, *ye*, one, *koo*, a mouth, and *tien*, a piece of cultivated ground. We have mentioned the meaning of the elementary symbols, because we think that a man possessing the learning and genius of Aristotle would not necessarily be able to comprehend, that the combination of the four symbols designates 'Happiness'—The inhabitants of the southern and northern provinces of China do not understand each other in conversation: the sound in Pekin, for *one*, in Canton expresses *two*: but the written language of China is understood by the inhabitants of Japan, Tonquin, and Cochin-China; though, if pronounced, it is mutually unintelligible.—The author gives a particular account of the mode by which a young

young Chinese is instructed in the language of his country, and suggests proper alterations in the practice.

In the colloquial language of China, an European may make out 342 simple monosyllabic sounds; which, by aspirates, inflexions, or accentuations, may be increased by a Chinese to 1331 words: but the written language contains 80,000 characters: so that, on an average, 60 characters of different signification are called by the same monosyllabic sound. What ambiguity, and what difficulty of understanding a written composition, must hence arise! Of the mistake that occasionally ensues, the author relates a pleasant anecdote: 'A sober missionary, intending to pass the night at a peasant's house, asked, as he thought, for a *mat*, but was very much surprised on seeing his host presenting him with a *young girl;* these two objects, so very different from one another, being signified by two words whose pronunciations are not distinguishable, and consequently one or the other requires to be used with an adjunct.'

Mr. B. gives a brief account of the Tartar or Mantchoo language.

Chinese literature and science has, during the long period of two thousand years, been nearly stationary: but they have a tradition of a great destruction of books, by order of one of their emperors, 200 years before Christ. The books chiefly read, and but little understood, are the five classics 'collected and commented on by their great philosopher Cong-foo-tze, 450 years before the Christian Æra;' these have been translated paraphrastically by the Jesuits. Indeed all the writings of the Chinese, translated by the Jesuits, have been adorned and disguised by European dresses: an abominable practice in translators. We are almost ignorant of the Chinese: it is desirable to know how they can think, and how they can express their thoughts: therefore, all versions of their writings ought to be exact and literal. From a specimen in English by Sir W. Jones of a stanza in a Chinese Ode, Mr. B. gives his readers a proper caution to beware of translations from Asiatic compositions.

The science of the Chinese is at a low ebb. Astronomy is highly esteemed, and little understood; being mixed and debased with astrology, which gives to Chinese superstition bad days and good days. Eclipses are a subject of terror; and at their commencement, mourning is worn by the inhabitants of China, the vaunted country of the Arts and Sciences. These eclipses are indeed noted in their almanacks, but the almanacks are not calculated by them. Kublai Khan employed his Tartars to calculate, instead of Chinese, because the latter had become inexpert and inaccurate.

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The arts, mechanical and manual, have made among the Chinese a greater progress than the sciences. Iron is wrought under the hammer, and is cast: colours are prepared, and porcelain is manufactured to perfection: gunpowder is made, not, as with us, in vast mills, but in small parcels: every soldier furnishing his own gunpowder. The Chinese are uncommonly quick in learning an art: they now not only make Cuckoo clocks, (formerly an article of importation,) but watches, and intricate pieces of machinery, similar to those that have been sent from Europe. The Bamboo is curiously and variously manufactured; and Chinese toys, made of ivory, are unrivalled. The colours used by this people are very vivid and beautiful: but we have long been witnesses of their ignorance in the rules of perspective, and in the arts of painting.—Their skill in Architecture, we have already remarked, is rated very lowly by Mr. B.; of a bridge, he has condescended to give us a sketch, but the description of it is imperfect; and we are unable distinctly to perceive how it is put together.

At the close of this chapter, Mr. B. observes:

'Having thus given a slight sketch of the state of some of the leading branches in science, arts, and manufactures, omitting purposely that of agriculture, which will be noticed among the subjects of a future section, I think, upon the whole it may fairly be concluded, that the Chinese have been among the first nations, now existing in the world, to arrive at a certain pitch of perfection, where, from the policy of the government, or some other cause, they have remained stationary: that they were civilized, fully to the same extent they now are, more than two thousand years ago, at a period when all Europe might be considered, comparatively, as barbarous; but that they have since made little progress in any thing, and been retrograde in many things: that, at this moment, compared with Europe, they can only be said to be great in trifles, whilst they are really trifling in every thing that is great. I cannot however exactly subscribe to an opinion pronounced on them by a learned and elegant writer*, who was well versed in oriental literature, as being rather too unqualified; but he was less acquainted with their character than that of any other Asiatic nation, and totally ignorant of their language. "Their letters," says he, "if we may so call them, are merely the symbols of ideas; their philosophy seems yet in so rude a state, as hardly to deserve the appellation; they have no ancient monuments from which their origin can be traced, even by plausible conjecture; their sciences are wholly exotic; and their mechanical arts have nothing in them characteristic of a particular family; nothing which any set of men, in a country so highly favoured by nature, might not have discovered and improved."

In the seventh chapter, Mr. Barrow discusses the Government, Laws, Taxes, Revenues, Civil and Military Establish-

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' * Sir Willam Jones.'

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ments of China. These topics constitute an interesting inquiry, and are those on which a stranger might, with care, assiduity, and interest, obtain correct and ample information. The principle and theory of the government, being patriarchal, may claim some favour and respect: but it is patriarchal chiefly by name, and as it is announced by the edicts of the emperor. Forming our judgment from the scanty and imperfect history before us, we are not much in love with it: there are systems which are practically better, yet do not affect to be patriarchal. In the administration of Chinese government, however, some good points are observable: it is not very difficult to obtain redress of grievances; the criminal is sure of being punished, and *severely* punished: very few impositions could be practised against Europeans, if they had in Canton or China a strenuous advocate who was acquainted with the language; and a Chinese oppressor trembles before the indignant vociferation of an injured foreigner. He is, perhaps, indebted for his redress to the Chinese *affectation* of scrupulous justice: for there is some ground for the charge of affectation. The mighty Emperor of China is himself amenable to censure: two persons, embodied under the title of a censorate, are charged with the duties of remonstrating against any act of the Sovereign which appears detrimental to the empire, and of recording his public acts. As these records are lodged in a chest to which the Emperor cannot properly have access, they may possibly be expressed in the language of truth: at least the subsequent anecdote favours this supposition:

'An institution, so remarkable and singular in its kind, in an arbitrary government, could not fail to carry with it a very powerful influence upon the decisions of the monarch, and to make him solicitous to act, on all occasions, in such a manner, as would be most likely to secure a good name, and to transmit his character unsullied and sacred to posterity. The records of their history are said to mention a story of an Emperor, of the dynasty or family of *Tang*, who, from a consciousness of having, in several instances, transgressed the bounds of his authority, was determined to take a peep into the historical chest where he knew he should find all his actions recorded. Having made use of a variety of arguments, in order to convince the two censors that there could be nothing improper in the step he was about to take, as, among other things, he assured them, he was actuated with the desire only of being made acquainted with his greatest faults, as the first step to amendment, one of these gentlemen is said to have answered him very nobly, to this effect: "It is true your Majesty has committed a number of errors, and it has been the painful duty of our employment to take notice of them; a duty," continued he, "which further obliges us to inform posterity of the conversation which your Majesty has this day, very improperly, held with us."

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The principle of the division of labour is practically employed by the Chinese, in the administration of government: they have two Councils, and six Boards, presiding over things military, ceremonial, judicial, and financial, and over public works and appointments. The compendium of their laws, Mr. B. says, rivals Blackstone's Commentaries for perspicuity and method. The Chinese scale of crimes and punishments is meant to be scrupulously exact. In a note to p. 370, the author gives an account of a trial for unintentional homicide, very curious and interesting, and strongly marking the nice discrimination and moral scrupulousness of Chinese judicature: but it is too long for insertion in this place.

Some of their ordinances, however, are barbarous and unjust. In the crime of treason, the punishment, though alleviated, extends to the relations of the traitor. In the case of unintentional homicide, the perpetrator, in some circumstances, suffers death; and in no instance does he escape severe punishment. If a Chinese should by accident be wounded, he must not expect relief; since the person who relieves him runs the risk of his life, if the patient dies under his care. There is, indeed, something to praise and much to blame in Chinese justice. Honours are open to the meanest of the people, but property is insecure; and a rich man is obliged to be unostentatious of his wealth. One of the articles of impeachment against the minister of the late Emperor was, that he had in his possession a pearl greater than any one belonging to Kien-Long.—They pretend to have a liberty of the press; that is, a man may publish what he pleases: but the printer, the publisher, and even the gentle reader, are liable to be flogged with the Bamboo.—Chinese punishments are, bambooing, strangling, beheading, and exile. Torture is used; and confined criminals, instead of being employed in public works, are strangled at a Gaol Delivery.

Mr. B. relates a singular punishment inflicted on officers of state, mentioned by two Mohammedan travellers in the ninth century: as a final and complete degradation, the offender was made to superintend and prepare the tomb of the living Emperor. This remarkable fact establishes, in a great degree, the authenticity of the relations of the Mohammedan travellers.

The military establishment of China is very large: but the soldiers are not suffered to be idle: they convey mails and dispatches, and discharge the duties of revenue officers.

Of nothing have we heard more than of the curious care with which every inch of Chinese earth is cultivated: but it appears from the present work that we have been deceived by partial representations. Mr. Barrow states that vast tracts of

rich land are uncultivated; and that, though some sides of hills are made productive by means of terraces, the practice is rarely observed. A Chinese peasant manages, with skill, a plot of ground of the size of a bowling green; and he can farm an acre better than an Englishman, but not an hundred acres. In the first statement it may appear rather paradoxical, but Mr. B. says that the lands of China, properly cultivated, might be made capable of maintaining double their present population. We hope that the lands will remain as they are: for to what good end can creatures, so feeble in body and in mind as the Chinese appear, be called into existence?

With regard to the origin of the Chinese, Mr. B. does not coincide in the opinion of M. Guignes, that they were colonized from Egypt: he thinks that they and the Tartars have a common source; and that, after the deluge, China was peopled from Tartary.

In China exists a tribe of Jews, the antiquity of whose settlement dates from a period 300 years before Christ; and the author is of opinion that they accompanied the Expedition of Alexander into India. They have no knowlege of Christ, but possess a Pentateuch, which it were desirable that our Bible commentators should have the power of inspecting.

This chapter also contains an account of the disputes between the Franciscans and Dominicans, and a sketch of the moral and religious doctrine of Confucius. The Missionaries were extremely exasperated at seeing the Chinese Priests *ape* the long gowns of the Catholic Priests, and count their beads. In speaking of religion, and of what belongs to it, the author expresses himself without reserve:

'The priests, who, in all ages and in most nations, have been crafty enough to turn to their own account the credulity and superstitions of the people, having once established as a religious duty the offering of sweet-smelling herbs and other perfumes, found little difficulty in persuading the multitude, that the tutelar spirits could eat as well as smell, and that sacrifices and meat-offerings would be acceptable to the gods. The priests of China lost no time in introducing sacrifices, even of living creatures, and offerings of corn and rice and wine and precious metals upon their altars, not however to that extent which was practised in the temples of Greece and Rome, whose gods were the most mercenary of all nations, being rarely induced to grant a favour without a fee. Nor in modern days have the monks and priests of the Catholic faith been backward in this respect, particularly in sanctioning the doctrine of *composition for sins*, for the absolution of which the rate was not even fixed in proportion to the magnitude; and what is still more astonishing, this impious practice of bargaining with the Almighty has survived the dark ages, and exists to a certain degree at this moment.

'The moral and religious opinions of Confucius were in fact too sublime and too metaphysical to preserve their purity among a people so unprepared, as his countrymen were, to receive and cherish them. The attention of the multitude would seem, indeed, in all nations to require being fixed on something gross and material. How difficult was it for the priest and the leader of the Jews, to restrain their people from practices of idolatry. In the short absence even of Moses on Mount Sinai, they made for themselves a molten calf of gold as an object of divine worship, in imitation, probably, of what they had beheld in the temples of Egypt. The invisible god made little impression on their gross and untutored understandings. Nor was Numa more successful than Moses or Confucius, in his attempt to establish among the people the worship of an ideal or mental object of adoration. Thus also it happened with the Chinese. The sublime conceptions of their great philosopher, too refined indeed for untutored human nature, they could not comprehend. They required some visible object on which they might fix their attention. It was not enough merely to imagine that the spirits of men, who had done their duty in this life, were permitted to haunt the places where their bodies were interred, or where their surviving friends should assemble to do them honour: it was necessary to give them a form and substance. In the same manner was the purity of the Christian religion contaminated by the multitude of images that were invented in the monkish ages, when every city, town, and church, and even individuals, provided they could pay for them, had their particular patron, or tutelar saint.'

Mr. B.'s final chapter is occupied with an account of the journey to Canton. It contains not much that is very remarkable: but it contradicts, we think, in spirit, what Mr. B. elsewhere advances against the Chinese. Sure we are that the ensuing passage bears favourable testimony to their good feelings:

'It is but doing justice to the Chinese government and to the individuals in its employ who had any concern in the affairs of the embassy, to observe, that as far as regarded ourselves, their conduct was uniformly marked by liberality, attention, and an earnest desire to please. Nor is there any vanity in saying that, after observing us closely in the course of a long journey and daily intercourse, the officers of government gradually dismissed the prejudices imbibed against us, as foreigners, from their earliest youth. Gained by our frank and open manners, and by little attentions, they seemed to fly with pleasure to our society as a relief from the tedious formalities they were obliged to assume in their official capacity. *Van* and *Chou* constantly passed the evenings in some of our yachts. It is impossible to speak of those two worthy men in terms equal to their desert. Kind, condescending, unremitting in their attentions, they never betrayed one moment of ill-humour from the time we entered China till they took their final leave at Canton. These two men were capable of real attachments. They insisted on accompanying the Em-

bassador on board the Lion, where they took their last farewell. At parting they burst into tears and shewed the strongest marks of sensibility and concern. Their feelings quite overcame them, and they left the Lion sorrowful and dejected. Early the following morning they sent on board twenty baskets of fruit and vegetables, as a farewell token of their remembrance. We had the satisfaction to hear, that immediately on their arrival at Pekin they both were promoted. *Chou* is at present in a high situation at court, but *Van*, the cheerful good-humoured *Van*, has paid the debt of nature, having fallen honourably in the service of his country. On the conduct of *Lee*, our Chinese interpreter, any praise that I could bestow would be far inadequate to his merit. Fully sensible of his perilous situation, he never at any one time shrunk from his duty. At Macao he took an affectionate leave of his English friends, with whom, though placed in one of the remotest provinces of the empire, he still contrives to correspond. The Embassador, Lord Macartney, has had several letters from him; the last of which is of so late a date as March 1802; so that his sensibility has not been diminished either by time or distance.'

That the present publication will be amusing and instructive to the generality of readers, even to those who have perused the volumes of Sir G. Staunton, we have little occasion to doubt: for the author has disposed, arranged, and embellished his materials with great skill. "The work exceeds the matter:" for the scheme of writing the moral, political, and scientific history of China, from information squeezed out of men who were unwilling and scarcely competent to communicate, during a *parole* residence of forty days, at first view seemed like the idea of writing the natural history of the whale from a short voyage to the north seas. That the plan of Mr. B. is too extensive for his means, we have already stated our opinion; and in consequence of his writing with too great an eagerness to finish and systematize, it is probable that many of his relations and judgments may receive alteration and correction from future accounts. His Travels in China may be read with pleasure and instruction, if read with caution; they are the production of a shrewd and intelligent mind, slightly tinged with the prejudices of country and education; and, in what regards the authenticity of facts, not sufficiently inquisitive and suspicious. If Mr. Barrow has formed too large and expensive a book, he has fallen into the vice of the age: but the merit of having composed an useful one, with a slight deduction for the singular good fortune of his situation, belongs to his own exertions and talents.

R.W.

ART.

ART. II. *Dr.* Beddoes's *Hygëia; or Essays Moral and Medical.*

[*Article concluded from p.* 235.]

DESCENDING from subjects of a more general nature, to such as are more strictly professional, in the 6th essay we enter on the consideration of Scrofula. Scarcely any disease conveys to the mind a more unpleasant impression; not so much, we apprehend, from the pain or inconvenience attending its attacks, as from the idea that the art of medicine is not only incapable of curing it, but often fails even in alleviating its violence. This failure is so generally acknowleged, that we were not a little surprized to find the present author maintaining a directly opposite opinion. 'There are few diseases, (says he,) in which the triumph of art has been rendered more compleat. In its worst form, scrofula is to be removed by means, from which not the smallest collateral injury results. In general, its entire eradication from the habit is attended with little difficulty.' The public would indeed have ample scope for rejoicing, could these expectations be realized.

Dr. Beddoes has exercised in this essay, with more than usual effect, his talent at seizing the characteristic features of a disease, and conveying to the mind of the reader, as far as a mere description is capable of attaining this end, a complete picture of the morbid appearances. He is peculiarly happy in his delineation of the scrofulous constitution; and he justly remarks that much of that languid delicacy of frame, which enters so largely into the descriptions of female beauty, as drawn by our poets and novelists, must, to the medical eye, exhibit the latent seeds of this most disgusting and loathsome disease. Its attacks are generally noted in what has been called the sanguine temperament: but the author observes that persons of a directly opposite constitution sometimes become its victims; in which case the symptoms are so far modified by the prevailing habit of body, as to exhibit a very different series of features. This he proposes to call the phlegmatic scrofula; while, to the more common form, he applies the title of sanguineous scrofula. One of the most characteristic symptoms of the former species is an enlargement and hardness of the abdomen, a circumstance that has often caused the complaints to be mistaken for worms: which erroneous idea has given occasion to the exhibition of some of those nostrums which are announced to the public "under the sanction of reverend and titled names," and has thus proved a fertile source of mischief. This peculiar form of the disease seems to be intimately connected with 'the scrofulous atrophy of the poor;' in which an

enlargement of the mesenteric glands is apparently produced by a defect either in the quantity or the quality of the diet.

Dr. Beddoes reviews in succession the various morbid affections which are supposed to have a scrofulous origin, and among others he enumerates chilblains. As a reason for this innovation, he informs us 'that those who have chilblains when young are, after their disappearance, destroyed by some complaint of the scrofulous class,' supposing that the morbid cause had migrated from the feet to some nobler organ. We are not, however, disposed to acquiesce in this speculation; since neither the seat of the complaint nor its symptoms appear to possess the characteristics of scrofula. Among 'the graver scrofulous complaints,' we meet with the *spina ventosa*; which, overlooking its obvious meaning, (the windy or puffed spine,) the author translates the windy thorn; conjecturing that its name is derived from the pain being 'such as would arise from a thorn lodged in the diseased part.' He is inclined to ascribe hydrocephalus to a scrofulous origin; and he concludes the dreadful list with white swelling and lumbar abscess. He briefly notices the 'causes favouring or producing scrofula,' which seem to be all those that can be supposed capable of impairing the constitution, not of the individuals only, but of their progeny.

Among the 'hints towards bringing up children not to be scrofulous,' we find much stress laid on the employment of a sufficiently nutritious diet; and in particular, the substitution of animal for vegetable food, in those who exhibit marks of extraordinary debility. We agree with Dr. Beddoes that a false hypothesis has, in this case, been productive of fatal consequences. 'People have at last suffered themselves to be persuaded to indulge weakly children with animal food, and its various preparations. But the dread of rendering the blood sharp, or of generating foul, acrimonious humours, still occasions some lots of children to do penance upon vegetable fare.' The practice of frequently giving purgatives to children is perhaps equally injurious with the former, and was deduced from the same erroneous principles.—The effects of cold, and the depressing passions, are noticed at some length as exciting causes of scrofula; and it is obvious that they must all operate with more violence on those who inherit a disposition to this disease. Dr. Beddoes, however, conceives that these different causes may generate scrofula in those who do not possess any hereditary tendency to it.

Towards the conclusion of this essay, we meet with some judicious strictures on the treatment usually adopted, particularly on the use of sea-water, in which Dr. Beddoes appears to place little or no confidence. We were, however, much disap-

pointed, after the magnificent promises in the commencement, to find the directions for the cure of the disease peculiarly scanty. Indeed the principal information on this head is a reference to the Pneumatic Institution at Bristol; where, we are told, 'in a great proportion of instances the disease is removed, even under the disadvantage of too sparing and meagre a diet.'

The 7th essay treats on *Consumption.* The ravages committed by this complaint have been of late displayed to the public eye in the most alarming colours; yet the picture is not overcharged, and there is even reason to suspect that the evil is daily increasing: for, as the present author remarks, 'the disease is perpetually invading new families, while it is never found to cease in the old ones, unless by rendering them extinct.' The same inference is also deducible from the work of Dr. Heberden, on the Increase and Decline of Diseases; since he found, by taking the average of periods of 10 years in the beginning, middle, and end of the last century, that the number of deaths from consumption increased in a regular and rapid progression.

In treating of the 'phthisical disorganization of the lungs,' Dr. Beddoes particularly inquires into the nature and origin of tubercles. He observes that they have sometimes been found on dissection, where their presence was not suspected, in persons who had not previously suffered much from pectoral complaints. There seems no doubt that they may be formed by the introduction of foreign substances into lungs, which had before exhibited no marks of disease. This fact has been well illustrated in the experiments of Dr. Haighton; who injected quicksilver into the veins of a dog, and the metal being by these means distributed through every part of the circulating system, some globules were carried to the lungs. After some time, the dog grew feverish, a cough supervened, and on dissection the lungs were found filled with tubercles, in the centre of each of which a small particle of the metal was detected.

'The relation of scrofula to consumption,' Dr. Beddoes conceives to be less intimate than is generally imagined. Though scrofulous constitutions are acknowleged to be more liable to become consumptive, yet he is decidedly of opinion that phthisis occurs in persons who have never exhibited any scrofulous symptoms, and in whom there is no reason to suspect the existence of the disease. The presence of tubercles has itself been not unfrequently considered as a sufficient evidence of the connexion between these diseases, on the idea that these bodies were in fact enlarged lymphatic glands: but Dr. B. controverts this opinion, and conceives that they are

bodies of entire new formation, and that they are precisely similar, whether produced by extraneous bodies accidentally lodged in the lungs, or when formed in those persons who exhibit unequivocal marks of a scrofulous constitution. From this view of the subject, he deduces these important 'rules of caution:'—"*No person can flatter himself with being entirely exempt from consumption. No one should therefore wantonly expose himself to the exciting causes. The most perfect freedom from the scrofulous taint is a very small ground for confidence, where there is any other reason for apprehension. But the scrofulous ought to be particularly on their guard.*"

As this fatal complaint can be combated, with any prospect of success, only in its earlier stages, it becomes a matter of moment to point out both the circumstances which indicate a constitutional tendency to it, and the symptoms which mark the first traces of its approach. This the author has executed with considerable ability; and he has illustrated, with his usual force of language, the folly of trusting to trifling remedies, instead of immediately adopting the most vigorous plan of cure. The following 'Maxims, to hang up in the heart of every father of a family,' afford a characteristic specimen of Dr. B.'s manner:

'1. If either side have been consumptive, use the earliest precautions, and do not relax, under peril of attending your daughter in her shroud, instead of her wedding garments.

'2. Should she escape, see if she owe not her preservation to some other standing disorder.

'3. Your son's chance will be better, by how much he is more robust, and the less he is exposed to hardships without the most gradual seasoning.

'4. Though consumption have not been on either side, the chance, without an anti-phthisical regimen, is still bad. Two or three colds upon colds in winter, or a cutting blast in spring will do the business; and in the mean time, there shall be wretched health almost to a certainty.

'5. Set not your heart upon accomplishments, elegant or literary. Book-learning should be the least concern of the delicately constituted. Living instruction turns out its pupils not only stouter but abler.

'6. When a son or daughter droops between 14 and 34, suspect that a secret enemy is sapping the lungs.

'7. When those, who *must* be ignorant of the essential difference between a common cold and consumption, boast of their cures, hear but heed them not. Ask this question of your common sense—*what experience can instruct such pretenders?*

'8. A little cough may be the sign of a great disease. Beware then how you play the doctor's part. Would you consent to be turned blindfold into an apothecary's shop, and give your child the first drug you may lay your hands on?

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'9. It is wise to check a bad cold the first week; but much wiser the first four and twenty hours.

'10. After the small pox, hooping-cough, scarlet-fever, and measles, watch your young convalescent close. If he bark but once, fear lest there be a murderer within.

'11. Though dislodged, expect him again; he now knows the way.

'12. You think perhaps a single course of medicine *ought* to be effectual, and that once cured is cured for good. But nature, be assured, will not be regulated by your fantasies; you have probably been acting in defiance of her for years, and then you may think yourself happy to compound with her on her own terms.

'13. The less consumptive any one is rendered in the rearing, the greater chance of recovery if he becomes so.

'14. When consumption is hanging about a girl, the distance between the marriage bed and the grave is usually short with her. The husband, if he do not become a widower soon after the birth of the first child, may reckon upon a perpetually ailing wife.'

When we reflect that Dr. Beddoes has already given to the world more than one *infallible remedy* for consumption, we are disappointed at not meeting with some observations on the subject. Nothing is said concerning the effect either of the gazes or of cow-houses; and although digitalis is recommended for the removal of catarrh, we have no account of its efficacy in the cure of consumption.

The former essays were more particularly directed towards confirming the constitution in the earlier stages of life; the author now endeavours to point out the means of *preserving* the physical powers; and for this purpose he enters on the consideration of food and digestion. He commences by giving an account of the powers by which the stomach is enabled to act on its contents, and to convert them into a substance proper for the nutrition of the body. He is led to notice the experiments that have been performed on the subject of digestion; and he particularly records the history of two singular cases, one occurring in Dublin, and the other at Vienna, in which there was an external opening directly into the stomach, and through which substances could be introduced and extracted without inconvenience; an opportunity being thus afforded of making observations on the powers of this organ, and on the effect of different substances in promoting or retarding its operations.

An inquiry into the 'principal means by which digestion is impaired, and the digestive organs injured,' necessarily forms a prominent part of this essay; and this topic naturally introduces an examination of the effect of vinous and spirituous liquors. To prove their injurious operation, Dr. B. inserts an account of a comparative experiment on two dogs, in which he

found the solvent power of the stomach to be materially retarded by the introduction of alcohol. The same result was also obtained by Mr. Pilger, a German physiologist, who prosecuted this subject with much assiduity;—his trials were performed on horses. The experiments are certainly interesting, but not altogether decisive; the digestive powers of different animals, though they bear a strong analogy to each other, exhibit many marks of distinction; and the stomach of the horse, in particular, is known to be very differently affected from the human stomach. We have, however, no need to recur to experiments of this kind, in order to demonstrate the pernicious effects of alcohol on the digestive powers.

The long catalogue of stomach complaints, which are produced by the excessive use of wine, are set forth in detail. Beginning with that 'undefined indisposition,' which attacks the young debauchee, the Doctor proceeds to confirmed indigestion, with all its train of concomitant evils, and closes with that deplorable condition in which indigestion is combined with hypochondriasis.

We regret that our other duties will not permit us to follow the author with more minuteness through the successive parts of his subject. He displays his usual energy of language, and vividness of description; many impressive illustrations are introduced, and much judicious advice is conveyed: but on the whole, his opinions appear to us to be frequently exaggerated, and we were again disappointed with the practical part of the essay, in which he gives a view of the 'preventive regimen.' The essay concludes with some remarks on liver complaints, and on gout.

The length to which we have been induced to protract this article will oblige us to exercise brevity in the examination of the three remaining essays. The 9th relates to nervous diseases. Dr. B. notices the vague manner in which this term has been employed, not only by the vulgar, but by the professed nosologist; and he proposes to restrict it to those 'disorders, in which the limbs move irregularly or without the direction of the will, in which the organs of perception suffer, and the intellectual functions are disturbed; and this, in most instances, without any preceding or concomitant symptoms of a different nature, either general or partial.'

A large portion of this essay is devoted to the consideration of epilepsy; and the author has bestowed unusual assiduity in marking the symptoms which precede the fully formed disease, and in delineating, in a striking manner, the appearances exhibited during the presence of the paroxysm.—We think that the Doctor is less fortunate in his attempt to explain the nature

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and origin of the disease. As far as we are able to comprehend his meaning, he appears to attribute it to a disunion of the accustomed associations, mental and corporeal, by which the different animal processes are carried on; and proceeding on this ground, he establishes his plan of prevention on the principle of adopting every possible method of renewing and strengthening these associations. Among the means of prevention, he strongly insists on the importance of procuring sleep, and he enters very minutely into the different means by which it may be accomplished. We have next an account of the singular affection of somnambulism, which Dr. B. appears to regard as a species of imperfect epilepsy; and afterward the long train of 'separate nervous symptoms' are considered, as convulsions, spasms, giddiness, tremors, &c.

The 10th essay, on insanity, though not without the characteristic marks of Dr. Beddoes's genius, we are inclined to consider as less original and valuable than several of those that precede it. After having described the more obvious appearances of the disease, he proceeds to point out what class of men are more particularly liable to it; the validity of the distinction between mania and melancholia is examined, and concluded to be scarcely cognizable in actual practice. All writers on this disease have found the difficulty of giving a definition of it. Dr. B. seems to consider the most characteristic circumstance to be, that 'the ideas are verified, and that they are exalted to the force of impressions.' A considerable part of the remarks in this essay is confessedly taken from Haslam and Pinel.

The 11th and last essay contains 'remarks on miscellaneous topics of prophylactic medicine.' The most interesting part of this essay is that which treats of contagion. The important position, 'that the power of contagion to infect extends but a little way from the patient, in whom it is generated, when he is confined where the air has free entrance and egress,' is supported by a reference to the writings of the most celebrated modern physicians; and particularly, by several quotations from an unpublished work of Dr. Clarke of Newcastle. We have afterward an account of the interesting discovery of Morveau, on the destruction of contagion by the mineral acids, and the subsequent employment of the same agents by Dr. Smyth.

From the analysis which we have given of this work, we conceive that our readers will be able to form a tolerably accurate idea of its merits and defects. Considering it as an attempt to instruct the unprofessional in the science of medicine, we think that it fails in its object. We have already pointed

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out our objections to popular medicine in the abstract; and, besides these, the present publication labours under other defects. Instead of precision and simplicity of language, a methodical arrangement of facts, and a perspicuous statement of uncontroverted principles, we meet with a highly figurative style, abounding in hyberboles, metaphors, and allusions. Method appears to be discarded, and hypothesis is unsparingly introduced. A great part of the work would probably not be understood, and much of it very liable to be misapplied, by a reader who was not previously well initiated in the knowlege of medicine. To the man of professional science, however, it will have its value; and though he must expect to be frequently fatigued with the superabundance of extraneous matter, he will find it worthy of his attentive perusal. The delineations of disease are peculiarly characteristic; the views of the animal œconomy are extensive and original; and new ideas respecting the nature and relations of diseases are started, which, though not always correct, are generally ingenious: while many prevailing errors, both in theory and practice, are exposed and ridiculed in the most forcible and impressive manner. We think that the 1st, 2d, and 4th essays are the most exceptionable, and the 5th, 6th, and 9th, the most valuable. **Bost.**

ART. III. *Flora Britannica, auctore* Jacobo Edvardo Smith, *M.D. Societatis Linneanæ Præside*, &c. &c. Vol. III. 8vo. 10s. 6d. Boards. White. 1804.

THE botanist, who is aware of the extent and importance of Dr. Smith's undertaking, will not murmur at the tardiness of his progress. The cryptogamic families of plants, in particular, have long been involved in confusion and obscurity, and have powerfully solicited the patient scrutiny and minute elucidation of the nicest observers. It must be admitted that the present continuation of the British Flora, which comprehends the classes *Gynandria*, *Monœcia*, *Diœcia*, and *Cryptogamia* to the order *Musci* inclusive, is a substantial proof of the author's unwearied diligence and acuteness of research.

In pursuance of the plan which we adopted in regard to the two preceding volumes *, we could wish to indicate every alteration and addition contained in this farther stage of the publication, confining ourselves chiefly to the arrangement of British Plants, by the late Dr. Withering, as a standard of comparison. As a complete enumeration, however, of the multi-

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* See the 36th Vol. of our N. S. p. 52.

plied improvements which Dr. Smith has introduced, even into a portion of the Cryptogamic class, would be tedious to many of our readers, we shall feel ourselves necessitated to curtail and generalize our expressions of them.

Page 926. *Orchis coriophora* and *O. abortiva* are purposely omitted, because *O. barbata minor* of Ray, which Hudson referred to the former, is, in so far as the learned author can conjecture from a doubtful character, a variety of *Satyrium hircinum;* and Ray's *Limodorum Austriacum*, reported in the Synopsis, and supposed to correspond to *Orchis abortiva*, is Dr. Smith's *Orobanche cærulea.*

927. *Satyrium hircinum* β is introduced as the synonym of Ray's *Orchis barbata fœtida minor, flore albo*, without comment.—929. *S. albidum* β is, in like manner, quoted as corresponding to *Orchis palmata, thyrso specioso longo*, &c. of Dillenius. It has been observed by Dr. Richardson, not only in Wales, but about Malham, in Yorkshire. Dr. Smith, however, is willing to allow that it seems to differ only in size.

943. The specific name of *palustris* is borrowed from Scopoli, and others, as more appropriate to *Serapias longifolia* Lin. *Longifolia* is, in fact, quite inapplicable.

960. *Typha minor* is introduced on the authority of Dillenius, who mentions that it was found by Mr. Dandridge, on Hounslow Heath. Dr. Smith, who gathered this plant near Geneva, has no doubt of its being a distinct species.

964—1009. *Carex capitata* is discarded from the British Flora, and Ray's *Gramen cyperoides minus, ranunculi capitulo longiore*, is referred to variety β of *C. dioica.* The *Davalliana*, which is now confidently inserted, was discovered in marshy ground in Mearnshire, by the late Professor Beattie jun. of Aberdeen, and near Bath by Mr. Groult. The other additional species are *pulla, fulva, binervis, tomentosa* (not that of Lightfoot and Hudson), *Micheliana*, and *lævigata.*

1023. *Arum* is removed to the class *Monœcia,* because the flowers have not the true gynandrous character, and resemble the monœcious plants in regard to the position of the stamens and pistils.

1026. *Quercus robur* of the Species Plantarum, Hudson, Sibthorpe, and others, is here made to correspond to *Q. fœmina* of Withering, and *Q. sessiliflora* of Salisbury's Prodromus, to *Q. robur* of Withering, Hull, Abbot, &c.

1039—1072. Dr. Smith has enumerated and described forty-five species of *Salix*, without professing to have completely adjusted the classification of British willows. A few botanical facts will convince us of the extent and importance of his labours in this very difficult department of his subject. Of the

the thirty-one species originally known to Linné, Hudson, in his first edition, distinguished seventeen as indigenous to this island. Withering augmented the catalogue to twenty-two: but nothing like an adequate revision of the genus had been attempted, till the present work made its appearance. The descriptions are, in a great measure, newly cast; and although some of them have been taken from imperfect and mutilated fragments of the prototype, many accurate distinctions have been laid down, and much confusion is removed. A monographer of this intricate genus may now repose on the President of the Linnéan Society as on a sure and steady guide.

From several of the newly inserted species, we select the *Lambertiana* and *Russeliana:*

'3. Lambertiana. SALIX *monandra erecta, foliis abovato lanceolatis acutis serratis glabris, stigmatibus brevissimis ovatis emarginatis.*

'*Angl.* Boyton Willow.
In salicetis et palustribus.

On the banks of the river Willy at Boyton, Wiltshire, for 16 miles; also in osier holts, near Stains. *Mr. Lambert.* About Lackford bridge, near Icklingham, Suffolk. *Mr. Crowe.*

'Arbor. *Fl. Martio, Aprili.*

'*Magnitudo et forma præcedentis* [*helicis.*] *Folia subopposita vel alterna, breviora quam in præcedente,* (*vix sesquiuncialia,*) *breviùsque petiolata, obovato-lanceolata, acuminata, apicem versùs serrata, glabra, subtùs glaucescentia. Stipulæ nullæ. Amenta minora quam in S. Helice, squamis orbiculatis, nigris. Germen sessile, ovato-ellipticum, crassum, sericeum. Stylus brevissimus. Stigmata parva, ovata, patentia, sulcata, emarginata.*'

'9. Russelliana. SALIX *triandra? foliis lanceolatis acuminatis serratis glabris, germinibus pedicellatis subulatis lævibus.*

'*Angl.* Bedford Willow. Leicestershire, or Dishley Willow.
'*In palustribus et salicetis.*

Communicated by his Grace John Duke of Bedford, who, with his late illustrious brother, has paid much attention to the cultivation and uses of this hitherto non-descript species.

'Arbor. *Fl. Aprili, Maio.*

'*Arbor excelsa, vegetissima, sub salice fragili adhuc, ni fallor, confusa. Rami nitidi, tenacissimi, et valdè flexiles Folia lanceolata, elongata, acuminata, glabra, nitida, undique serrata, subtùs glaucescentia. Stipulæ exiguæ, semicordatæ, dentatæ. Amenta mascula nondum vidi; fœminea laxa, rachi tomentosâ, squamis linearibus, pilosis, deciduis. Nectarium obtusissimum, apice croceum. Germen breviùs pedicellatum, ovato-subulatum, læve. Stylus parum elongatus, crassus. Stigmata bipartita.*
'*Cortex ad rem coriariam omnium præstantissimus.* D. Biggin.'

S. phylicifolia is mentioned as having been found at Finlarig in Breadalbane. It is that of the *Species Plantarum,* and consequently

sequently differs from that of Jacquin. The *primifolia* and *venulosa* occur on the highland mountains of Scotland; and in the same situation are found the *carinata* and *myrtilloides*. The *argentea* of Dr. Smith, and *fusca* of Withering, has either been omitted by Linné, or confounded by him with the *fusca*. It, however, differs from that plant by its rounder and very entire leaves, by its more sleek and silky appearance, &c. The *oleifolia* and *cotinifolia* are quoted from Dickson; to whom, as well as to Mr. Crowe, the Doctor frequently acknowleges his obligations. *Salix stipularis* of the English Botany was discovered by Mr. Crowe, near Bury. This species differs from the *acuminata* in the largeness and form of the stipulæ,—in its leaves, which are more narrow, and twice as long,—and in its linear nectarium and stigmata. In habit, it approaches to the *viminalis* and *mollissima:* but it is much less adapted to œconomical purposes.—The *mollissima* has likewise been observed near Bury by Mr. Crowe. It affords abundance of excellent twigs.

Instead of the Linnéan subdivisions of this genus, (which, as our botanical readers well know, are taken from the margin and surface of the leaves,) Dr. Smith hints that more accurate and permanent distinctions might, perhaps, be founded on the sessile or pedicellated germ, the style elongated, very short, or wanting, and on the entire or two-parted stigma.

1089. Agreeably to Dr. Smith's scheme of arrangement, *Atriplex* is the only genus illustrated in the class *Polygamia*. If something be thus gained in accuracy, more, perhaps, is lost in point of convenience; the kindred genus *Chenopodium* being thus removed to an embarassing distance, and a class formally instituted for the accommodation of a single family.

1108. *Lycopodium* has been removed to the section of *Filices*, and placed in its second division, or among those genera which have no capsular ring.

1118. *Aspidium*, a genus instituted by Swartz, includes such of the former polypodies as have an umbilicated involucrum, *Polypodium* being restricted to those which have no involucrum.

1129. *Asplenium Septentrionale* is the *Acrostichum Septentrionale* of the *Species Plantarum*, Withering, &c.

1133 and 1134. *Scolopendrium vulgare*, on the contrary, of the present author, is the *Asplenium Scolopendrium* of former botanists; and *Scolopendrium ceterach* of Dr. Smith is the *Asplenium ceterach* of his predecessors. These changes are not arbitrary, nor capricious, but founded on the distinctions laid down in the generic characters.

1135. *Blechnum* had been already adopted by Withering: but Dr. Smith has (we think, with great propriety,) discarded the barbarous appellation of *spicant*, and substituted the intelligible one of *boreale*.

1139, &c. *Cyathea* is applied to a few species, formerly comprehended under *Polypodium*, and which have their fructifications scattered, somewhat round, and sitting on a calyx that is wide-gaping at the top.

1141, &c. *Hymenophyllum*. The characters of this genus are fructifications inserted on the margin of the leaf. Involucra bivalve, gaping outwardly. *H. Tunbridgense* is *Trichomanes Tunbridgense* of Linné, Withering, Hull, Bolton, &c.

In his exposition of the *Musci*, Dr. Smith has been lavish of innovation, borrowing largely from the learned stores of Hedwig, Dickson, Swartz, and other celebrated cryptogamists, and deriving not a little from his own patient and discriminating observation. If, in a few instances, it may be alleged that he has needlessly multiplied distinctions, it must be confessed that on the whole he has contributed more than any synoptical writer, to augment and elucidate one of the most confused and defective divisions of English botany. We can point only to a few of the principal additions.

1158, &c. *Gymnostomum* is adopted from Hedwig, Schreber, Swartz, &c. It comprizes those of the former *Bryums*, which are distinguished by a naked mouth and an entire calyptra seceding from the base. Sixteen species are here particularized. The *æruginosum* is thus described:

'8. GYMNOSTOMUM *caule ramoso cæspitoso, foliis subulatis carinatis integerrimis, capsulâ campanulatâ operculo....*

'*Angl.* Verdigris Beardless-moss.

'*In palustribus alpinis.*

'Gathered in North Wales, by J. W. Griffith, Esq.

'*Perennis. Fl. vere; fruct. fert æstate.*

'*Caules densè cespitosi, ramosi, erecti, foliis persistentibus undique vestiti. Folia imbricata, patentiuscula, exsiccatione incurva, subulata, canaliculata, integerrima, latè viridia et quasi æruginosa, nervo prominente; nequaquam enervia. Pedicelli erecti, capillares, parùm flexuosi. Capsula erecta, ovata, retusa, sive campanulata, fusca, nitida, ore nudâ. Operculum non vidi.*'

1173. *Splachnum rugosum* is quoted from Dickson, who found it on the highland mountains of Scotland.—1177. *S. lingulatum*, found by Dickson and Donn, on the Scottish Alps.

1178. *Andræa* is a genus detached from *Jungermannia*, and characterized by a very short capsule, and a peristomium of four

four incurvated teeth, cohering at the top. The British species are the *rupestris* and *Alpina*.

1179. *Tetraphis.* An oblong capsule, and a peristomium of four erect and disengaged teeth, discriminate this genus. The only species recited is *pellucida*, the *Mnium pellucidum* of the Species Plantarum, Withering, Hudson, Hull, and Relhan.

1180, &c. *Encalypta;* applied to some of the *Bryums*, of which the peristomium consists of sixteen linear and erect teeth, and the calyptra is bell-shaped and loose.

1183, &c. *Grimmia.* This genus, too, has been formed at the expence of *Bryum.* Its characters are, a peristomium with sixteen teeth expanded at the base: Flowers terminal. Of the twenty-seven species, which the author has discriminated with his usual perspicacity, *Donniana*, *maritima*, and *rivularis*, are non-descripts. The first is a very rare inhabitant of the Scottish hills, and was found on large stones, near a water-fall on a mountain in Angus-shire, eighteen miles north of Forfar, by Mr. G. Donn, whose name it bears. The same zealous botanist discovered the second near Dundee and on the coast of Fife, as Dr. Scott did in Ireland. The third is also mentioned on the authority of these gentlemen, being indigenous both to Scotland and Ireland.

1201, &c. *Dicranum* comprizes several of the former *Bryums* and *Mniums*, which present a peristomium of sixteen inflected, semibifid teeth. Forty-eight species are detailed. The non-descripts are *fuscescens*, *Scottianum*, and *tamarindifolium.* The first is noticed as growing near Edinburgh; the second as a native of Ireland, named from its discoverer, Dr. Scott; and the third as observed very sparingly on the banks of the lake of Forfar, by Mr. G. Donn.

1235, &c. *Trichostomum*, another recent genus, mostly composed of Bryums, is distinguished by a peristomium of thirty-two filiform and somewhat straight teeth, either approaching in pairs, or connected at the base. Of its nineteen British species, the *cirratum* is introduced for the first time. Dr. Buchannan observed it in woods near Stirling, and the Rev. H. Davies in North Wales.

1249, &c. *Tortula* has a peristomium of filiform teeth, spirally and variously convoluted. It comprizes sixteen species, all taken from *Bryum.*

1262, &c. Of the ten genera that have a double peristonium, *Orthotrichum* is the first in order. It has a terminal capsule, an external peristomium of sixteen teeth, an internal of from eight to sixteen filiform teeth, though sometimes wanting, and a furrowed calyptra. The author describes ten species; of which *rivulare*, a recent one, has been observed in Ireland.

1270,

1270, &c. *Pterogonium* has a single peristomium of sixteen linear erect teeth, and axillary flowers.

1272, &c. *Neckera* is derived from *Necker*, the criptogamous botanist. Its characters are, a capsule proceeding from a lateral perichætium, the external and internal peristomium consist of sixteen teeth each, those of the latter filiform; the calyptra is smooth.

1338. *Funaria* is dicriminated by an obovate capsule, an external peristomium of sixteen oblique teeth, cohering at the top, an internal of sixteen plain teeth, and a quadrangular calyptra. *F. hygrometisca* is *Mnium hygrometiscum* of Withering, &c.

1339, &c. *Bartramia* has a spherical and furrowed capsule; an external peristomium of sixteen subulate teeth; an internal, membranaceous and laciniated.

We cannot close our report of these numerous enlargements and corrections of the British Flora, without in some measure lamenting that they should be couched in the Latin language. It may, however, be alleged, and not unreasonably, that such an improved view of our native plants is worthy of being addressed to the botanists of Europe; some of whom may have a very imperfect acquaintance with the English tongue, and will therefore feel grateful to the author for his accommodation. At the same time, his descriptions are so neat and appropriate, that we hope they will not long be withholden from the mere English reader; especially as many of our fair islanders amuse their leisure with the elegant and seducing study of botany. The mosses, in particular, from the gracefulness of their forms, the liveliness of their verdure, and the facility with which they are preserved, are objects peculiarly suited to the delicacy of female observation, and eminently calculated to excite their admiration of omnipotent wisdom; which is not less conspicuous in the structure of the hyssop, than in that of the cedar of Lebanon, or of the lofty palm-tree. For the first time, the tiny and diminutive plants, which so much abound in our northern latitudes, are presented to the scholar in a method and style of description which will greatly facilitate the knowlege of their history: but why should such a source of rational instruction and entertainment be accessible only to the scholar?—Should Dr. Smith's important avocations preclude an English version of his Flora, by his own hand, we trust that he will at least superintend and revise the execution of such a desirable work.

Muir.

ART.

ART. IV. *Eversion*, or the Refutation of the present Principles of Mundane Philosophy. Thomas Cormouls, A.M., Editor. 8vo. pp. 150. 7s. Boards. Printed at Wolverhampton, and sold by Longman and Co., London. 1804.

WE perused the title of this book, several of the subsequent pages, and examined the diagrams, without being able to ascertain whether the author was serious, or laboriously bantering. In our progress, however, the continued strain of gravity, and, above all, *certain mathematical errors*, convinced us that the writer was, in sad and absolute earnest, resolutely determined to overthrow the Philosophy of Newton; and that he enjoyed, even during the strife of confutation, the pleasures of a victory. We do not wish unfairly to defend this philosophy: but "*nisi machinis impulsa validibribus*," &c.

The present discussion is thrown into the form of a dialogue; in which the parties are, *Verity* the *victorious*, Dr. *Hosius*, *Secant*, and *Perspect*; all very clever men, but reclaimed by *Verity* from the dangerous errors of the Newtonian Philosophy; and lastly, Mr. James Logarithm, 'the prince of Geometers and the pride of Philosophy,' who is brought on the stage for the same end as the lion in the old opera, viz. for the express purpose of being killed. Indeed, Mr. James Logarithm reminds us of the lion mentioned in the inimitably humorous page of Addison, which was discharged from the Opera-house because he suffered himself to be killed too easily by Signior Nicolini; for a more bloodless and easy victory was surely never won, than *Verity* gains over the good-natured and dull *Logarithm*. It is all over with the Newtonians, if they have no better defender than this 'prince of Geometers and pride of Philosophy'.

Mr. *Verity* has an extremely short way of dealing with the Newtonians. The conference begins at ten o'clock: in half an hour, *Logarithm* feels his faith rudely shaken; in the next half hour, he is scarcely able to face his man, but at every round of argumentation receives a desperate knock-down, or cross-buttock; and before dinner time, he becomes a perfect Anti-Newtonian! It may be said, however, that a man would not take the trouble of writing 150 pages, and incur the expence of handsomely printing them, without some facts, some grounds, on which he could found his *Refutation*. Let us see.

Desaguliers, in the last century, threw some balls from the top of St. Paul's Cathedral; he noticed the time of their falling, and the height from which they fell; and on examining the results, the spaces did not appear to be as the squares of the times: but Philosophers were not alarmed: it is difficult to make the experiment with accuracy; no reliance can be placed on it; and it is

from the oscillations of pendulums that Galileo's law is to be established. Mr. *Verity*, however, recurs to this old experiment; makes a ball descend from a Church steeple 42 feet high in 2 seconds; and straightways, Mr. James *Logarithm*, convinced and astonished, gives up Galileo's law as false and erroneous.

After this very *satisfactory* refutation, some arrows are shot, and some balls propelled, in order to shew that gravity *does not act* on bodies moved with great velocity; and, in order to prove that attraction does not act at great heights, (as well as for the inferior purposes of converting Mr. *Perspect*, and of *abrogating the laws of Nature*,) a kite, with disastrous augury to the Newtonians, is made to soar.

Some arguments about leaping we do not comprehend. What is accurately to be understood by a man leaping 2 feet and a half from a scale? Other reasonings we apprehend to be wrong: for instance, if the moon falls in the space of one second the 277th part of an Inch, it does not, *according to Newton*, fall in the 100th part of a second $2\frac{77}{100}$ of such parts. Again, p.95, Mr. Carmouls says, in direct contradiction to a geometer called Euclid, that areas of circles are to each other as their diameters. Moreover, we do not understand the following spirited dialogue:

'Ver.—Yes; for supposing the agency of the moon, or sun and moon conjointly, allowed, and the tides to be raised by them--but for simplicity's sake we will stick to the moon; suppose, I say, the moon, according to the general idea, raise the waters on the side of the globe where she is by her attraction, what cause elevates them on the other with only a few minutes difference of coincidence?

'Log.—Why the centrifugality of the earth, certainly.

'Ver.—Pardon this quere, Mr. Logarithm: does the effect of centrifugality, as you are mechanically acquainted with it, accord with that of the moon's attraction?

'Log. - Let me consider; no, by no means: attraction continues to act for three hours after the presence of the moon on the meridian of the place; but the full effect of centrifugality is exactly concident with the line of its great force, and the line of the greatest centrifugal force is exactly opposite the moon herself; and consequently, when the moon is on a meridian, ninety degrees of eastern longitude for instance, it ought to be high tide in the opposite point, west; but it does not happen for three hours after, consequently we must seek for another cause.'

One part of this work is not without interest: viz. that in which the author gives an interpretation of the words of Newton respecting Cotes; "If Mr. Cotes had lived," said Sir Isaac, "the world would have known something." According to the sense commonly (we believe, universally,) assigned to these words, a very high compliment was paid to the attainments and abilities

lities of Cotes by his illustrious friend: but let us hear how dexterously Mr. Cormouls has warped the obvious meaning of this sentence:

'But tradition has preserved an account, that Newton was at times very uneasy in mind on account, as he oft expressed himself, of a great error that was prevalent in the world. By some strange fatality, at the latter end of Newton's life, when this idea was most distressing to him, most of his intimates, and those too whose activity in early life had been engaged in the spread and defence of his philosophy, had become propagators of peculiar religious opinions, as Clarke, Whiston, and Firmin; and the rest were disciples and supporters of one or other of these parties and their opinions: and they all complimented themselves that their peculiar tenets had his particular approbation, and conceived that this great error was the general form of the christian definition of the Deity, in a trinity of persons; but this was actually impossible for various reasons, which as it is an interesting subject to me, you must excuse my being a little prolix upon. I will not deny his piety a share in his anxiety; for he must discover even in his life time, that the automatic fitting up of the universe dispensed with the energy of a mover and a governor, and did not mend natural metaphysics; and if he could have foreseen to what horrid issue they would proceed in time, his distress would have been so great, he could not but have demolished the fatal pillar of their folly by confession; but here human vanity and human affection stepped in: Newton had penetrated the great secrets of nature, had taught man her Arcana, given him a grand, unthought of stretch of intelligence, the comprehension of the laws of creation; could he sink into the framer of a calculus, would his haughty disciples thank him for making them descend from their proud eminence? No, he would have been loaded with obloquy for his negligence, and his friends and admirers derided for credulity. Here was another source of chagrin, —he not only stood committed with the world for a mistake, not to say a deception, (which would be wrong) but all the wi dom and learning of the kingdom with him. When once the error appeared to Newton, it was natural to suppose half a word's speaking to any of his friends and cotemporary philosophers, would be sufficient to alarm and inform them; but every man's own business is that which is to himself great and important: attraction was Sir Isaac's business, but Clarke, Whiston, and others the divines and philosophers, his friends, were ears deep in controversy, projects, and systems, and the astronomers were busy and satisfied: the world, or the major part, were too well pleased to be dissatisfied, therefore he grieved and hinted to no purpose: or if ever he was more explanatory to any of the above parties, they took care to bring no reflection upon themselves for their past industry in error; therefore, though he added that the error was great, was injurious, and so obvious that the world must soon discover it, which idea perhaps hindered him from being more particular, no one's curiosity pressed for it, or if communicated to any one they retained it secret. But however gentlemen, one of Newton's cotemporaries either discovered it, or as I rather conceive was made depository of the fact by Newton, in order to be discovered after his

death; for in the neighbourhood of Burbach, in Leicestershire, the tradition is not yet obliterated, that Sir Isaac often said, in the house of Cotes's father I suppose, that young Cotes, who was a prodigy of mathematic knowledge, when he was gone would undeceive the world of a most remarkable error it laboured under; which it should seem however, young Cotes stood engaged to conceal till that time. Cotes died some years before his patron, and it seems Sir Isaac found no other confidant; but from this incident, the purpose and integrity of Newton appears clear, however his intention failed; for it is beyond the invention of man, I think, to divine any other error of moment than the one in question, or any thing else to discover.'

Many passages of this volume are well expressed; and in some we discover traces of just thinking. We feel no outrageous and overboiling indignation at the intention of the author; we only lament, that he should fruitlessly have wasted so much time. If his treatise were meant as a serious refutation, it is imperfect, and very wide of its mark: if as a *jeu d'esprit*, a ludicrous challenge to mathematicians, a sport to excite the sedateness of reason, it is very heavily pleasant, and most unentertainingly humorous. For Newton, we claim no privileges: let his philosophy stand up for itself: but as for such a judge as *Verity*, such jurors as *Hosius*, *Perspect*, and *Secant*, and such an advocate as Mr. *James Logarithm*, we utterly reject them, and beg leave to move for a new trial in a higher court.

R.W.

ART. V. *The Elements of Physiology:* containing an Explanation of the Functions of the Human Body; in which the modern Improvements in Chemistry, Galvanism, and other Sciences, are applied to explain the Actions of the Animal Economy. Translated from the French of A. Richerand, Professor of Anatomy and Physiology, and principal Surgeon of the Hospital of the North in Paris. By Robert Kerrison, Member of the Royal College of Surgeons in London. 8vo. pp. 464. 9s. Boards. Murray.

ALTHOUGH an extensive system of Physiology be much wanted, in order to bring together the various important observations of late years on the subject of the animal economy, it does not appear to us that the publication which we are now to notice is well calculated to supply, what should be the principal object of such a work, a correct view of the present state of that department of medical science. The author professes to take for his model the *primæ lineæ* of Haller: but we have not been able to discover that he has successfully imitated the simplicity and precision for which that writer is so much distinguished. He is fond of combining hypothesis and desultory reasoning with his narration of facts, and thus considerably

siderably diminishes the value of his publication as an elementary treatise; in which it ought to be the continual aim to encourage, in the mind of the student, that attachment to legitimate theory which is so essential to the improvement of science. The work, however, is not destitute of merit; and though it would have been more creditable to the author, as well as more useful to the public, had it exhibited stronger marks of judgment and research, it still contains a valuable detail of many of the most important facts and doctrines in Physiology.

In an introduction of considerable length, M. Richerand enters at large into the consideration of sensibility, contractility, and vital power; the relation of Physiology to other sciences; and the utility of the great sympathetic nerves, which he regards as forming a nervous system very distinct from the system of cerebral nerves, and peculiarly destined to give motion and vitality to the digestive and assimilating functions. The power of contraction he conceives to be by no means confined to such parts as are usually considered to be muscular; and he gives this instance to prove that Haller's experiments, and those of his numerous pupils on this subject, ought not to receive implicit credit:

'I lately (says he) assisted at an operation to extirpate the testicle for hydro-sarcocele, by C. Boyer. The tumour, when laid bare, by a dissection of the tunica vaginalis, was intrusted to my care during the division of the spermatic chord. This sac, filled with water, moved itself in my hand; its oscillatory contractions and the undulations of liquid were visible, and perceived by several assistants present at the operation. This fact, in my opinion, serves to prove, much better than all experiments made on living animals (the result of which experiments ought not to be applied to the animal economy of man with such confidence as is usually given to them), what we ought to think of the pretensions of Haller and his followers on the insensibility and non-irritability of serous membranes and other organs of analogous structure.

'It is not our intention here to speak of porosity, divisibility, elasticity, and other properties that living bodies possess equally with inanimate substances. These properties never exert themselves to their greatest extent, in all their purity, if we may use the term; their result is uniformly altered by the influence of the vital powers: these constantly modify the effects, which seem to have a more immediate dependance, on a physical, mechanical, or chemical cause, or some other similar agent. It is not exactly the same with respect to extensibility really vital, which is evident in certain organs, as the penis and clitoris: these swell and dilate by the afflux of humours when they are irritated; but this effect does not depend on a property peculiar, and distinct from sensibility and contractility. These parts dilate, their substance distends by the exercise of these powers, which would in-

duce a like effect in every part that consisted of a similar structure.'

M. Richerand's classification of the subjects of his Treatise consists of those which relate to the preservation of the individual, and render it capable of an isolated mode of existence; and those which concern the preservation of the species.

Chap. I. treats of digestion: but here we are surprised to find that the author makes no allusion to the various and important experiments of Spallanzani, and others, on the mode in which this function is exercised. He tells us, in his introduction, that he does not profess to mention every crude speculation in Physiology: but he cannot stand excused for having omitted, in an elementary work, to give a short detail of some of the most interesting experiments which have ever been made in that science. He affords little more than a page to the consideration of the process through which the aliment passes in the stomach; and he is disposed to conceive that it is at once 'chemical, vital, and mechanical,' and, instead of being referable to either 'heat, fermentation, putrefaction, trituration, maceration, or the gastric juice,' is 'the aggregate result of all those causes united.'

We are at a loss to understand in what manner the omentum answers the purpose assigned to it by this author, of facilitating the enlargement of the stomach; and we are ignorant of any experiments which authorize him to entertain 'no doubt, that the saliva agitated with the food by the motion of the jaws absorbs oxygen, and unites a certain quantity of this gas with the food necessary to assist the changes it must undergo.' He regards the spleen as in some measure subordinate to the liver in the secretion of bile; and he says that the blood, by circulating through it, becomes very similar to that of the omentum: which he supposes, by the slowness of its motion, in the long small vessels, acquires an oleaginous nature, and thus becomes more fit for the secretion of bile.—Our readers will not be inclined to consider him as very fastidious in the evidence which he requires on this subject, when he affirms his belief that the blood of the omentum 'even contains oleaginous particles, if the drops,' he adds, 'which he has seen swimming, did not come from the adipose structure of the omentum, which suffers the liquid that fills its cells to flow, when a puncture is made to examine the blood contained in the veins.'

The author speaks too generally of the distinct offices of the *Vena Portarum* and hepatic artery; and he seems to be ignorant of those facts which demonstrate that either vessel can supply the place and perform the duties of the other, with which

which he ought to have been acquainted. He also erroneously states, in the same chapter, that the enamel of the teeth is susceptible of growth and restoration, after having been worn down by friction.

In the chapter on Absorption, the author gives the following case, as affording demonstrable evidence that the whole of the lymphatics communicate with each other; and that liquors absorbed by these vessels, in one organ, may readily be carried to another, and over the whole body, without passing through the circuitous course of the circulation:

'A young man, for whom I had ordered frictions on the inner surface of the left leg and thigh to resolve a large bubo, was seized with a salivation the third day, although only half a drachm of ointment had been used each night. The salivary glands on the left side only were swelled, the left half of the tongue was covered with aphthæ; the right side of the body remained totally free from mercurial influence—an evident proof that the mercury had been carried along the left side of the body to the mouth, without passing into the circulation, or perhaps, through any conglobate gland; for that in the left groin did not sensibly diminish in size.'

This fact appears to be somewhat irreconcileable with the doctrine which it is designed to support: for, if the lymphatics communicated over the whole body, why should the salivary glands on one side, and one half of the tongue only, have been affected?—The author might adduce this case to prove that there is a double set of absorbents independent of each other; and that a perpendicular plane, dividing the body into a left and right side, would form the part of separation of the respective series of vessels.

M. Richerand enters rather fully into the subject of the circulation of the blood, and the various powers employed in it: but in the next chapter, on respiration and animal temperature, we remark a considerable paucity of information, and find no account of many experiments and opinions of high interest and importance.

The three ensuing chapters relate to secretion, nutrition, and the sensations.—Speaking of the iris, in treating of vision, the author is disposed to consider muscular fibres as unnecessary to its action:

'It is sufficient (says he) to distinguish its vascular, spongy, and nervous texture: the irritation of the retina, sympathetically transmitted to the iris, determines a greater afflux of humours; its structure dilates, the circumference of the pupil is pushed towards the axis of this aperture, which is contracted by the expansion of the membranous texture. When the irritating cause ceases to act, and we retire from light to darkness, the fluids pass into vessels in the vicinity, the

iris returns on itself, and the pupil enlarges in proportion to the excess of darkness.'

This idea is completely hypothetical; and indeed it by no means follows from the writer's previous observations on sympathy, that a determination of blood is in any way necessary to a sympathetic impression. The instantaneous motion of the iris, on the application of light, is at decided variance with the speculation of the author on this point.

In the chapter on the Sensations, M. Richerand gives the succeeding experiments, to prove that the motions of the brain depend on, and are exclusively concurrent with, the pulsations of the heart and arteries:

'A. I have first repeated the observation of some authors, and, like them, found that the pulsations perceived by placing the finger on the fontanellæ of the cranium of new-born infants, perfectly correspond to those of the heart and arteries.

'B. A patient trepanned for a fracture of the cranium, and effusion under the dura mater, presented me with a brain rising and sinking alternately. The elevation corresponded to the diastole, the depression to the systole of arteries.

'C. Two dogs trepanned offered the same phenomenon with respect to the dilatation and contraction of these vessels.

'D. I carefully removed the arch of the cranium in the body of an adult: the dura mater, detached from its adhesions with the bones it covered, was preserved entire. I afterwards laid bare the trunks of the carotids, and injected water into these vessels. At each stroke of the piston, the brain had a very conspicuous motion of elevation, particularly when the liquid was, at the same instant, propelled into both carotids.

'E. I have injected the internal jugular veins; the mass of brain remained in a state of quiescence: only the veins of the brain and sinuses of the dura mater were dilated. The injection was retained for some time, a little swelling of the brain was perceived; when pushed with greater force, some veins ruptured, and the liquor escaped: the same kind of injection was made with water tinged to a deep red, which colour was very evident on the surface of the brain. To perceive this effect more completely, after having removed the arch of the cranium, we should make an incision on each side of the dura mater, parallel to the circular incision of the bone, and then elevate its edges towards the superior longitudinal sinus.

'F. The internal jugular veins being laid open during the injection of the trunks of the carotid arteries, each stroke of the piston causes the fluid to gush out with great force; a very evident proof of the influence exerted by the motions of the brain on the passage of blood in its veins, and in the sinuses of the dura mater. This experiment has been already made by other anatomists, and among them Ruysch, with intention to prove a direct communication between arteries and veins: this is at present generally admitted and demonstrated by other facts. It will be perceived that the following is no less conclusive:

'G. I have

'G. I have tied the carotids successively in a trepanned dog; the motions of the brain diminished, but did not entirely cease. The anastomoses of the vertebral, with branches of the carotid arteries, account for this phenomenon.

'H. I took a rabbit, a tame animal easily confined, and very convenient for difficult experiments; after having laid bare the brain, and observed that its motions were exactly correspondent to pulsations of the heart, I made a ligature on the trunk of the ascending aorta: at the instant the blood ceased to be carried towards the head, the brain no longer had any motion, and the animal expired.

'I. The ligature of the internal jugular veins did not occasion a loss of motions of the brain; but its veins are dilated, and its surface, uncovered by removing a portion of the dura mater, appeared redder than in a natural state. The dog fell into a state of coma, and expired in convulsions.

'The opening of these veins did not prevent the motions from continuing; they only became weaker when the anmial was debilitated from the hemorrhage.

'K. An opening of the longitudinal sinus, which is the only one that could be effected, does not weaken the motions of the brain. It is observed that the blood flows out of it more profusely during the elevation.

'L. The compression of the thorax of the human body only produces a slight reflux into the jugular veins, particularly if the trunk be elevated during this compression. The reflux is more easy and evident when the body is placed in an horizontal posture.'

The remainder of this work is occupied with an account of the other functions necessary to the individual, viz. motion, voice, and speech; which is followed by a chapter on Generation, and a concluding one on Age, Temperature, &c.

Concerning the preponderance of the flexor over the extensor muscles, the author displays some ideas peculiar to himself, which are worthy of attention:

'The extensor muscles (says he) are generally weaker than the flexors: thus the most natural situation, that in which all the powers maintain a just equilibrium; that which our members take during sleep, when volition ceases to determine the vital influx to the muscles subject to its influence; that which we preserve the longest time without fatigue, is a middle state between flexion and extension, a true semiflexion.'—

'The degree of shortening of which a muscle is susceptible, (he continues) is always in proportion to the length of its fleshy fibres, as the force with which it contracts is in a direct ratio with their number; therefore, if the fibres of the flexors be more numerous than those of the extensors, it follows as a necessary consequence that the member will be kept in a state of flexion, when the principle of motion is equally distributed; and although the number of fibres be equal in the flexors and extensors, the extremities would be still in a bent

bent position if the fibres of the former were longer, and thus cause them to perform a greater range of action.'

M. Richerand then goes on to compare the flexor with the extensor muscles in both the upper and lower extremities; and he concludes with this summary of his opinion:

'The flexor muscles, therefore, have longer and more numerous fibres than the extensors; their insertion into bones is farther from the centre of their motions, under an angle more open, and which increases in proportion as the limbs are in a state of flexion: it is to these causes united that the flexors are indebted for the superiority they possess; and the disposition of articular surfaces, which are mostly inclined towards the side of flexure, is to be attributed to the great extent of motion effected by these muscles.'

Of the translator's merit, in presenting us with M. Richerand's work in the English language, our quotations will enable the reader to form a judgment.

Vell.

Art. VI. *Women:* their Condition and Influence in Society. By Jos. Alex. Segur.* Translated from the French. 3 Vols. 12mo. 12s. Boards. Longman and Co.

Having in our notice of the original entered very fully into the merits of M. Segur's labours *, we beg leave to refer our readers to that article; and we shall content ourselves at present with submitting to their inspection a few extracts, by which they may appreciate the qualities of the translation. The interest which belongs to the investigation, and the value of the work, ought to have stimulated the translator to particular exertions. We do not perceive, however, that this has been in any degree the case; we discover in these pages scarcely a trace of the elegance and neatness which distinguish the style of the French volumes; all the nicer shades of meaning have disappeared; and the version does but barely convey the sense of the original. When the subject is transient, and the performance is of slender merit, we rarely animadvert on the manner in which translations are executed: but when the topics are important, and ably discussed, we feel that we are then required, by a regard to the author's fame and the interests of the British public, to protest against the effects of haste and inadvertence.

The influence of Christianity on the female condition and character is well described by M. Segur:

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* See Rev. Vol. xlii. p. 484. *Appendix.*

'At

* Died in Sept. 1805

'At length Christianity arose: it came to offer to mankind a safe system of morals, of present and of future happiness; it proposed to them as their glory a reconciliation to the supreme Being, as an end in adopting it, sweet consolations on the earth, and as a reward for persevering in it, an eternal rest in heaven.

'Until that time the women, unsettled in their desires, and subdued even in their thoughts; and unacquainted with any other light than the transient glimmerings of pleasure, waited without hope. Having become Christians, they subdued their passions and their reason; and, warmed by a pure and vivid flame, they elevated themselves to the divine love, and tasted that anticipated happiness which faith inspires in our breasts even in adversity.

'It is on these tender minds, above all others, that the law of Christ ought to exercise all its influence. They were, in fact, the first to embrace these religious doctrines, which, corresponding to all the secret movements of their hearts, to their natural fondness for pity, for love, and for devotion, proposed to them engaging occupations, and enjoyments without remorse. It is difficult to delineate the amazing revolution which this period effected.

'Christianity, severe in its principles, but proffering forgiveness, substituted the reign of the mind for that of the passions. If politics and philosophy altogether related to the interests of society, the new legislation made this world appear as an empty shadow, from which every thing ought to alienate us, and the world to come as the only object which should occupy our thoughts, and direct our hopes. Every thing was purified. Disgrace attached itself to licentiousness. The women, become more modest, lamented the want of chastity, imposed sacrifices upon themselves, and humbled themselves in order to be elevated. Crimes diminished from the necessity, and the obligation they were under of impeaching themselves. Every one was desirous of a restraint, and regarded the limits of his desires and his passions; duties became pleasures; all the wise institutions which had fallen into decay were restored; vows were pronounced; indissoluble bonds were formed; and marriage, which before had been only an union by the simple agreement of the parties, became a sacred tie, solemnized and consecrated at the altar, and protected by the laws. A simple and pure morality offered itself as a support to the unfortunate, and a safeguard to the weak and the innocent.

'Extinguishing hatred, and forbidding revenge, peace appeared to descend to the earth to invite the human race to love and support her; and religion, by uniting together the minds of all mankind, seemed to form one immense chain, which reached even to the throne of the Deity.

'Every thing in this new worship served to render it agreeable to the women. It not only re-established a more equal balance between them and us, but corresponded in some measure to that inclination, always prevailing among them, to bring others into subjection, and to exercise their power. To convert is also a species of seduction; and the Christian women have, on this account, been seen to give themselves up to it with more ardour than the men *.

'* St. Augustine was converted by his mother; and St. Jerome dedicated to women a great part of his works.'

'England, France, part of Germany, Bavaria, Hungary, Bohemia, Lithuania, Poland, Russia, and, during some time, Persia, received the gospel from the hands of beauty, and thousands of proselytes were the happy fruits of its charms and its grace.

'This sensibility, so natural to women, a sensibility which love converts into a passion, was soon transformed by religion into a mild and consolatory pity. A desire of promoting the happiness of others, and of cheering the unfortunate, imparted to their minds a high degree of warmth and ardour.

'Sacred asylums of misfortune were established, patronized, and overlooked by them. Weakness and commiseration triumphed, from the disgust with which horrid spectacles of distress must have filled them. The sick and the afflicted were taken care of, and their lamentations respected; and the tears which yet trickled down their cheeks were received into sympathising bosoms. We at length behold the women, those precious ornaments of the earth, becoming the refuge of the unfortunate, and the resources of the indigent. Persecution, likewise, which so severely tried the first Christians, afforded the women an opportunity for unfolding their virtues.

'Religion, calm and efficient, had softened their hearts;—but when they were oppressed, threatened, and proscribed, it animated their courage, and elevated their sentiments; carried away by a holy enthusiasm, the first of them precipitated themselves on the funeral piles that supported the tyranny. Through such holy worship, and persuasive morality, Christianity, even in that which is mysterious and supernatural in it, enflamed yet more this susceptible and tender sex. Those very women who but lately, in the midst of praise and adoration, rivalled the lustre of their charms by the splendour of their dress, now, covered with sackcloth, forgot their attractions, and the feebleness of their sex, braved death, and even courted it; and, in a manner, freed from the objects of the present times, rushed forwards, in a religious delirium, into the abyss of futurity!

'Let us not be astonished at this amazing fortitude. The worship which they defended with so much zeal protected their weakness. A series of new ideas and principles of conduct was established by it; and another constitution of society offered itself to their notice, in which they were able to acquire a rank more respectable than they held before, and totally independent of the men. If they remained in society, a sacred institution bound them to their husbands; if they devoted themselves to the altars, they depended for the future on God alone; and thus, in one word, they passed from slavery into freedom.'

The contrast is striking between Christianity and Mohammedanism, as each religion severally regards the situation of the fair part of the creation. The object and effects of the policy of the great eastern impostor are here correctly stated:

'At nearly the same time as the union of the first chivalric notions with the laws of Christianity presented to the women in Europe the assurance of a total change in their situation, a religion arose in Asia which

which confirmed for ever the domestic slavery of a sex which, even in oppressing them, the Orientals adore.

'Whilst religious and politicial revolutions have successively changed the condition, the character, and the manners of women, it is to be remarked that the inhabitants of the East have uniformly remained in the same state. It is in vain that their country has often changed its master; that it has been by turns subject to the arms and the laws of different usurpers: not one of these conquerors has ever thought of bursting the shackles of an unfortunate sex, or of abating in the least the rigour of its bondage.

'If Mahomet did not, like Brahma, command the women to burn themselves on the funeral piles of their husbands; this prophet, whose policy was so profound, did not render them less the eternal victims of his ambition. Wishing to stifle all those passions which he thought sufficiently strong to counterbalance his influence on the mind, he felt that though he could restrain men from intoxication, by prohibiting, by his religion, the use of wine, he would in vain attempt to triumph over love; but knowing how he might skilfully oppose pleasure to it, he established the custom of shutting up the women; and shortly after, his laws opening, by a multiplicity of enjoyments, an unbounded field for all the desires, he left to beauty no longer any empire but over the passions; a power destitute of danger, a reign of very uncertain continuance, and the duration of which extends no farther than that of the transports of love.

'The genius of women has not been able to oppose itself to the genius of Mahomet. In those parts of the globe where his religion has prevailed, their condition has remained stationary. In other countries, and even among barbarians, it has been meliorated; their accomplishments and attractions have raised them to a controuling power; but, as I have observed, in Asia alone have they submitted to slavery without hopes of relief; and, in order to discover some faint traces of their character, we can now only cite some secret intrigues, by which they endeavour, in the retirements of the seraglios, to ameliorate their destiny.'

The present is a very valuable treatise; and it discusses points of high importance in a manner that is creditable to the abilities, the judgment, and the moderation of the author. We strongly recommend it to the public in general, but particularly to our fair readers; since it is at once an entertaining, an instructive, and a practical performance.

Jo.

ART. VII. *A Practical Treatise of Perspective*, on the Principles of Dr. Brook Taylor. By Edward Edwards, Associate and Teacher of Perspective in the Royal Academy. 4to. pp. 316. 1l. 14s. Boards. Leigh and Co.

To persons of moderate means and moderate application, the cost and the number of pages of this volume must appear sufficiently formidable: we regard both the one and the other as

as extravagant; and we conceive that the price and the precepts of the book might have been curtailed, without loss to the pocket or the reputation of the author.

If, in the literary or scientific world, a work of a particular description be wanted, any apology for introducing such to public notice is unnecessary: the work will introduce itself. Mr. Edwards, however, deems it proper to expose the reasons which have induced him to publish; and, in a few words, they are these. Former treatises on Perspective may be divided into two classes: the first, of treatises adapted only to those students who possess a knowlege of geometry; and which, in their general style and mode of reasoning, are too abstruse and mathematical. In the second class, the author places those books which are deficient, not in familiarity, but in exactness of explanation; laying down easy practical rules, but rules not sanctioned by demonstration, and, in some cases, at variance with the results of investigation.—In the present volume, Mr. E. proposes to avoid both these evils; to explain familiarly, and with exactness; and he is desirous of making his treatise understood even by those who are unacquainted with the Elements of Euclid.

As, however, many technical terms may with great gain of brevity be introduced, and as several constructions (even in the simplest system of Perspective) must indispensably be employed, Mr. E. prefaces his rules with some geometrical definitions, and some methods of construction, such as erecting a perpendicular, &c. Among his definitions, we occasionally notice a little want of exactness.

A student who goes through the great variety of cases given by the author will be able to put any object into perspective, or he must be irretrievably dull: but merely to teach Perspective ought not to be the sole object of a writer on that science: he should endeavour to teach it simply and concisely; and for either success or endeavour, with respect to this latter point, we cannot compliment Mr. Edwards. He has multiplied instances beyond measure and utility; and the student is in danger of being disheartened or bewildered. What are really only curious cases for the exercise of the art, or examples, he may mistake for distinct and separate methods: whereas, in reality, three or four rules are sufficient for the practice of Perspective. If we can put an oblique line into Perspective, cannot we in fact put any figure into Perspective? and cannot any oblique line be put into Perspective, if we can put two lines into Perspective, one lying in a plane parallel to the ground plane, and the other in a verticle plane? It is true that general constructions in practice may not be the most convenient;

convenient; and that, in particular circumstances, they may receive very useful modifications. After the establishment of the general proposition, by which any line is to be thrown into Perspective, there remains, we acknowlege, considerable scope for ingenuity in skilfully varying and adapting it to the cases that usually occur.

Mr. Edwards has given no demonstrations: an omission which, we think, is to be regretted, since the proper demonstrations could not have occupied much room; and of compression and conciseness the author seems not very ambitious. Instead of the present arrangement, we are of opinion that the several rules should have been placed more closely together: we are now obliged to advance to the middle of the Treatise, before we are instructed how to put a slope line into Perspective.

We have already mentioned a suspicion that the variety and multiplicity of examples, not arranged in the best manner, may bewilder the student: but we may be wrong in this conjecture; and experience only must decide on it. According to our plan,—by no means a fine spun and visionary plan,—the student ought to be instructed in the few rules absolutely requisite, and be sent to apply such rules to the delineation of real objects. After some experience, his own sagacity may suggest some more convenient form for such rules: at least, if any of his modes of construction are operose and intricate, he will inquire after and eagerly embrace those that are more simple.

As we have not strained our complaisance to say civil things of this Treatise, it is just, before we conclude, to let the author speak for himself, and to state his own arrangement and the contents of his book:

'The arrangement is as follows:

'As a preliminary apparatus, a selection of definitions and problems in geometry is given, all of which are absolutely necessary to be understood by those who mean to practise Perspective; they are inserted not to increase the size of the volume, but that the student may not be compelled to seek for other books before he can make use of this.

'After the Geometry follows the Perspective, which is divided into six sections;

'The first is introductory and contains all the terms that are employed in the practice, together with their definitions illustrated by proper examples; the difference between the *center of the picture* and *point of sight* is defined; and the various positions in which objects may be disposed to the picture: it also contains the rudiments of practice for lines, parallel and perpendicular to the picture.

'The second section contains instructions with examples for drawing objects, the fronts and sides of which are *parallel* and *perpendicular* to the picture.

'The

'The third section treats of objects, the fronts of which are *inclined* to the picture.

'In the fourth section are examples, with instructions for delineating objects, when the planes or faces of which they are composed are *inclined* both to the picture and to the *horizon.*

'It must be observed, that the aforenamed sections contain all the practical principles necessary for the delineation of objects in Perspective, however their different planes may be disposed to the eye of the spectator.

'The fifth section treats of shadows, in which the author has attempted to explain the leading principles of that part of the science in the clearest manner he was able; but whatever his success may have been, it must not be expected that this part can be clear and easy to those who do not well understand the preceding sections of the work; therefore the student must make himself master of those before he attempts shadows.

'The sixth and last section contains methods for facilitating operations in difficult cases, as also some theoretic instructions, together with observations by way of praxis; all of which will be found extremely useful to the student.

'In the technical language of the science, the terms adopted by Dr. Brook Talyor are united with those employed by the old writers on Perspective, by which means it is expected that the study of the science will be facilitated to those who chuse to refer to the works of that great master and his principal successors.

'In the plates are selected the most useful and familiar examples, such as are most generally wanted in the common course of practice, yet such as will include all the positions in which objects may be placed to the picture or spectator; omitting the inclined picture, for which the student is referred to the senior Malton, Hamilton, &c.

'Most of the examples are drawn to a scale, the use of which is explained in the first section, and applied in most of the following. This circumstance has never before been attended to by writers on the subject; and therefore it may be hoped, that this will operate as an improvement, and greatly facilitate the study of the science in its practical part: but the reader must observe, that the author does not mean to offer any new method of process, founded on any superior theory of the science; he only wishes to teach the readiest mode of practice, directed by the principles of Dr. Brook Taylor, whose writings on Perspective are certainly the *ne plus ultra* of the science, and do infinite honour to his country.

'At the end of the sixth section is added a Discourse on the conduct and composition of a picture; which, if attended to, will not only help to explain the principles of Perspective, but also prevent much error in the future works of those artists who have not opportunity to enter deeply into the science.

'The author cannot conclude this preface without observing, that in the course of the work he certainly would have endeavoured to give more copious instructions concerning the theory of the science, were he not of opinion, that this cannot be done with sufficient effect without personal explanation, and that with an apparatus adapted to the

the purpose, which is absolutely necessary to those who are not acquainted with Geometry; but to such as have received a mathematical education and comprehend the eleventh book of Euclid, Dr. Brook Taylor's treatises are sufficient for the theory, and such persons will require but little assistance in the practice. If, after studying him as the great theorist of the science, they find any help in the practical part of this work, the author will rejoice in having facilitated the study of a science which is useful to the scholar, ornamental to the gentleman, and indispensably necessary to the artist.'

The book is very handsomely printed, and illustrated by above forty engravings.

R.W.

ART VIII *A General History of Mathematics*, from the earliest Times to the Middle of the Eighteenth Century. Translated from the French of John Bossut. To which is affixed a Chronological Table of the most eminent Mathematicians. 8vo. pp. 560. 9s. Boards. Johnson.

NOT many years ago, we announced to the world and commented on a history of Mathematics, composed by M. Montucla *; which (we speak of the last edition) consisted of four heavy volumes. Among other remarks, we objected to the great bulk of that treatise: but it is the smallness of the present volume that now excites our discontent. Within a narrow compass, the author endeavours to comprize much more than can properly be included: since 550 octavo pages, not closely printed, are destined to contain the sum of discoveries, inventions, and methods in all parts of pure Mathematics and Physics, that have been either vainly or profitably excogitated, from the time of Eudoxus to the modern days of Maskelyne and La Place.

The translated title-page of the work announces it to belong to John Bossut. We know not precisely whether this be the same Mathematician who has published a complete course of Mathematics, a treatise on Hydrodynamics, memoirs in the Academy of Sciences, on the Equilibrium of Domes, on the Sum of a Series of Sines in Arithmetical Progression, and likewise the Introduction to the Mathematical Part of the last French Encyclopædia †: but if he be *not* the same, we still think that the author of this production possesses very considerable mathematical attain-

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* See Appendix to Vol. xl. N. S.

† We possess a Treatise on the Differential and Integral Calculus, to which the author's name prefixed is Charles Bossut; the same, if we mistake not, who announced in one of the volumes of the National Institute a theorem concerning certain algebraical portions of a sphere.

ments: indeed, one great fault often repeated is, that he does not deign to be sufficiently particular and explicit, but writes as if he were writing to an erudite mathematician. For instance, what knowlege can be conveyed to the Student's mind, when he is informed that Euler reduced all questions concerning the Motion of Fluids, to depend on two differential equations of the second order?

This History, however, is not without its uses, though it is more adapted to the accomplished Mathematician than to the Tyro. To the former, it is convenient as a book of reference, and as a well constructed register, in which inventions are recorded in a concise technical language, chronologically arranged, and often systematically and scientifically disposed. To a young Student, we should rather recommend the two old volumes of Montucla than the present octavo: from the former he ought to gain considerable information, but the latter can only furnish him with names and words, something to talk about, and much to make him a coxcomb.

In the volume before us, we find many things ably and ingeniously stated. The controversy concerning the Invention of Fluxions is well related. English readers will say that M. Bossut is partial towards Leibnitz; and certainly, in our opinion, he gives to Newton a very scanty portion of praise: not on the subject of the Differential Calculus only, but on that of Physical Astronomy. Almost as much is said of the Bernoullis, as of our great Philosopher.—The Bernoullis were undoubtedly men of very extrordinary talents, and M. Bossut loves to talk of them. He ably gives, in few words, the contrasted characters of the two brothers:

'Extent, strength, and profundity characterize the genius of James Bernoulli: in John we find more flexibility, and that turn of mind which applies indifferently to all objects. The former published a greater number of truly original works, which belong exclusively to himself; as the theory of spiral lines, the problem of the elastic curve, that of isoperimeters, which occupies so great a place in the history of geometry, the principle from which was afterward derived the solution of problems in dynamics, the treatise *de Arte Conjectandi*, &c. The latter was fond of uncommon and curious questions in every branch of mathematics: he had a peculiar art of proposing and resolving new problems: whatever object was offered to his investigation, he entered into it with extreme readiness, and never treated any one without placing it in the most perspicuous light, and making some important discovery in it. To conclude, James Bernoulli became what he was of himself, and died at the age of fifty: John was initiated into mathematics by his brother, and lived fourscore years. In this he had immense advantage: for if all the faculties of the human mind be enfeebled by age, this loss is compensated in the mathematical sciences, which are the fruits of study and reasoning, by the mass of knowledge

acquired; and by a long practice in geometrical methods, which enables us to discern that which is most proper for the solution of a problem; so that we are often saved many useless attempts, and the powers of the mind are less exhausted. All things considered, I compare James Bernoulli to Newton, John to Leibnitz.'

If we do not mistake, the above parallel is to be found in M. Bossut's Introduction to the Mathematical part of the last edition of the Encyclopædia.

Of the translation, we cannot speak very favourably; it is carelessly performed, infected with French idioms, with some bad English, some bad printing, and some bad spelling.—P. 424, 'and let *as light motion* be impressed on this system, so that each body shall pass through an infinitely small space.' In p. 442, '2dly, that the hydraulic formulæ be not intractable, and lead to results susceptible of convenient application to practice.' At page 17, we meet with this passage; 'and afterward Plato, with other philosophers, committed them to writing, and *corrupted* them from vague and confused tradition.'—Germ is spelt with an e final, *germe*. In page 523, demonstrated is put for, we suppose, demonstration. The translator or printer seems to have had a violent aversion to capitals: the words british, english, french, *newtonian*, &c. are always written with small initial letters.—Is there any good reason for this? custom is against such practice.

The English nation possesses no good mathematical history: a want which is to be regretted, since there is something in the style, sentiment, and *professed* impartiality of the French Historian, that does not exactly please us.

R.W.

ART. IX. *A Picturesque Representation of the Manners, Customs, and Amusements, of the Russians*, in one hundred Plates; with an accurate Explanation of each Plate, in English and French. By John Augustus Atkinson and James Walker. Vols. II. and III. Imperial Folio. 10l. 10s. Boards. Boydell, Nicol, &c.

IN our forty-fifth volume, N. S. p. 296, we announced the commencement of this superb work, explained the design of the authors, and gave a catalogue of the plates, with two or three specimens of the subjoined explanations. The encouragement which Messrs. A. and W. have received, and by which they have been induced to finish their expensive undertaking, is some proof that the Arts are not altogether destitute of patronage; for we must regard these volumes almost solely as books of prints, or coloured etchings, the letter-press being very inconsiderable. In general, the explanations are too short to be satisfactory; and much blank space remains which might

have been filled with accounts of Russian manners and customs. Sufficient instruction, indeed, is not blended with amusement; and we are usually left to collect too much from he eye.

The two volumes before us contain 67 plates, etched and coloured by Mr. Atkinson, intitled (Vol. II.) Pilgrims—Ukraine Drovers—Zbitenshik (a hawker about the streets selling a beverage, made of hot water, honey, Guinea-pepper and other spices, and used by the common people instead of tea in the cold season)—Children's Ice Hills—Brick and Lime Lighters—Government armed Barks—Russian Soldier—Finland Girl going to Market—Ice Hills—Hussars—Summer Fishery—Finland Wood Barks—Winter Fishing—Ladoga Fishing Boats—Common Sledge Kibitka—A Merchant's Wife—Russ Merchant—Rafts of Timber—Finland Horse—Jumping on a Board—Cozack Officer—Court Caliche—Yaeger, or Huntsman—Skittles—Public Festival—Hay Merchants and Market—Monks—Female Peasant—Baba, or Old Woman—Boutouchniki, or Watchmen—Stone Carriage—Finland Carts—Russian Sailors—Tartar Camp. (Vol. III.) Tartars catching their Horses—Plough—Smolenski, or Polish Carts—Woman's Winter Dress—Russ Baths—Wolf Hunt—Boxing Matches—Cooper—Kalatchnicks (men who hawk about a superior sort of bread)—Race Course—Gardeners—Dvornick (a servant resembling a helper, or man of all work, in England)—Russian Canoe—Village Amusement—Wrestling—The Swing—Fish Barks—Golubetz (a dance among the Russians which is a mimical representation of courtship)—Baptism—Russian Village—Ceremony of Marriage—Burial of the Dead—Metropolitan—Russian Priests—Wood Barks—Russian Farm-yard—Sorting Hemp and Flax—Polish Dance—Finlanders bringing Fish to Market—Consecration of the Waters—The Trotting Horse—Nuns—A noble Tscherkesse on Horseback *.

It is hence evident that these plates will serve to give a view of the customs and manners of the people which they represent; and they are sketched with great spirit and skill: yet, in order to impart a *full* idea to the ignorant observer, more finished delineations might have been preferable.

As in the article above mentioned, we shall transcribe two or three of the most interesting explanations:

'*Baptism.*—On the eighth day the child is carried to the church to receive its name; the name of the saint that day in the kalendar should, according to the rules of the church, be given to the child, and such,

* We should apologize for this dry enumeration: but how otherwise could we convey an idea of the contents of the volumes?

for the most part, is the practice; though sometimes, in compliance with the request of families that are desirous of keeping up their name, the priest gives it another. But notwithstanding the name, the church does not therefore teach, that the infant is put under the protection of that particular saint, yet it is the notion of the common people.

'The number of sponsors is not limited, and the Greek church uniformly practises the trine immersion; the reason is to signify the mystery of Christ's three days burial, that whilst the infant is thrice lifted up out of the water, the resurrection on the third day may be expressed thereby. The baptism is followed by the chrism, or sacred unction; and the priest, at the request of the parents, usually hangs a little cross of gold or silver round the infant's neck, which some of the Russians, especially the lower people, hold in great veneration.'—

'*Ceremony of Marriage*—As soon as the liturgy is ended, the priest, standing within the sanctuary, the couple who are to be married stand before the holy door, the man on the right hand, the woman on the left; their two rings are placed on the right hand side of the holy table, near each other, then the priest signs the couple to be married on the head thrice, gives them lighted tapers, and incenseth them cross-wise. After the benediction prayers, the priest gives one ring to the man, and the other to the woman, and saith to the man: The servant of God is betrothed to the handmaid of God, in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever, even unto ages of ages, amen. And unto the woman: The handmaid of God is betrothed to the servant of God, &c. &c. Having said this to each of them thrice, he signs them on the forehead with the rings, and then puts them on the forefinger of the right hand of each; then follows the second ceremony, which is properly the marriage, and is called the office of matrimonial coronation. This is done in token of the triumph of continence. Formerly these crowns were garlands of flowers; but now they have in all churches crowns of silver, or other metals, kept for that purpose. These crowns are held by some of the assistants over their heads, while the priest takes them by the hand, and turns them about in a circle three times, while he repeats the troparions. The third ceremony is that of dissolving the crowns on the eighth day; after which the bride is conducted to the bridegroom's house, immediately to enter on the care of his family.'—

'*Consecration of the waters.*—On the sixth of January, it is the custom of the Greek church to consecrate the rivers and waters: a temporary chapel, in the form of a temple, is erected over a large opening cut in the ice. In St. Petersburgh, the place is generally chosen on the Neva fronting the Imperial palace, because the Imperial family, whenever the weather permits it, join the procession, which is performed by all the principal clergy; who, with their croziers, holy standards, images, and other sacred insignia, go to this temple, and performing the service prescribed by the Liturgy for this ceremony, dip the images, crosses, &c. into the waters, in order to sanctify them. The several regiments of guards are drawn out on this occasion, with their colours and standards flying.'

To these delineations of some of the religious ceremonies of the Russians, we shall add the description of one of their ordinary practices, in which it will be seen that Mr. A. coincides with the representations of other writers:

'It is customary with the Russians of all ranks to use the steam bath at least once a week; the lower classes of people, on account of their manner of living, could not preserve any degree of cleanliness without it, especially during the winter, when they are pent up together, like sheep in a fold, upon their ovens; the public baths in the cities are frequented chiefly on Saturdays. In the villages, there are no public baths, every family having their own small baths, constructed at some distance behind their houses, to prevent accidents by fire.

'The public baths in cities are situated upon the banks of rivers, from which they are supplied with water, by means of swing buckets. Each public bath is divided into two partitions, one for the men and boys, the other for the women and girls. The bathing rooms are heated by ovens, the cavities of which are filled with iron balls and stones, on which, when they are heated till they are nearly red hot, water is poured in order to fill the bathing rooms with steam. The person bathing lies upon an elevated bench, about six or seven feet from the floor, and two or three feet from the ceiling, where the steam and heat are most concentrated; here they soap themselves, and rub their skins with bundles of birch twigs with their leaves on, which they wash off by plunging into the river or rolling in the snow, so that in the winter they actually pass from thirty degrees of heat in the bath, to sometimes thirty degrees of cold in the open air, making a difference of sixty degrees of heat and cold by Reaumur, a thing hardly credible.'

The language in which these explanations are given is not always very correct, nor very luminous; and the French, as we have before remarked, is preferable to the English.

Prefixed to the third volume is a handsome portrait of the present Emperor Alexander I. displaying a countenance which corresponds with the features of character hitherto exemplified by that Prince.

Mo.y.

ART. X. *Memoir of the Campaigns of General Bonaparte in Egypt and Syria;* and the Operations of General Dessaix, in Upper Egypt; by Berthier, *General de Division*, and *Chef de l'Etat-Major-General* of the Army of the East. Translated from the French by Thomas Evanson White. 8vo. pp. 251. 5s. Boards. Jordan. 1805.

AN actor in the scenes which he describes, and who has been privy to the councils and plans which directed the movements that he relates, almost always communicates to his narrative an interest which it never can derive from the most ingenious compiler. The reader is then as it were present at each

each event; and he shares the fatigue of the march, the bustle of the camp, the tumult of the engagement, and the daring of the enterprize. If we compare the memoir now before us with the able account of the same matters given by Gen. Dumas, we feel in all its force the justness of the above observation.

The design of this performance, though studiously concealed, is to exalt the hero whose achievements it commemorates; and this object is pursued with great address and judgment. The aim of the writer is to make facts speak the praise of the personage whom he would celebrate; and he avoids drawing the inference, aware that the reader will more readily embrace it, when it appears to be a conclusion formed by himself. No fulsome flattery, nor a single adulatory remark, occurs to disgrace the writer, or to degrade his subject: but the semblance of truth and simplicity is throughout well preserved. We know, however, from less questionable sources, that it is only a *semblance*; and that many particulars, here detailed with so much appearance of good faith, vary most widely from the reality:—which character extends, we suspect, to every instance in which the vanity of the invaders is concerned. Still there is in the volume authentic matter sufficient to give it very considerable value: it contains much that demands the attention of professional and public men; much to instruct the curious; and much to amuse those to whom reading is a pastime.

A specimen of the manner in which French ambition glosses over its fraudulent and iniquitous projects is furnished in this passage:

'The military and political system adopted by Bonaparte since his arrival in Egypt, had for its object, to restore to civilization, and to its antient splendour, a country, once so flourishing. But at the same time he laboured to give freedom to the people, and to expel their tyrants; he neglected no occasion to convince the Porte of the desire entertained by the French Republic, to preserve the friendship which subsisted between the two powers. The Ottoman Porte had just grounds for complaint against the Beys of Egypt; whose frequent revolts, and usurpations, had left it but the shadow of power, in this province. The French also had experienced their outrageous conduct; to punish these usurpers, therefore, would be, at the same time, to avenge and serve the Porte, France, and Egypt itself. The commercial establishments which Bonaparte intended to form, would enrich the inhabitants, render Egypt the *entrepot* of the commerce of Europe and Asia, open to France and the Southern powers, new sources of wealth and prosperity, and destroy the commerce of the English in India, against whom this expedition was more particularly directed.'

We are told that Bonaparte, having repelled his internal adversaries,

'Turned his attention to organizing a system of government for Egypt; he established a Divan in each province, and communicated to the people the first rights of Liberty, that of concurring in the Election of their own magistrates; he organized a novel system of warfare against the Arabs, who had so long devasted these fine countries; he established a new distribution of imposts, on principles more productive to the treasury and less oppressive to the people; he enforced a system of rigid economy in the administrative concerns of the army; he established a commercial company, in order to facilitate the exchange and circulation of all kinds of commodities. An institute was founded at Cairo, to which a library was attached; and a chemical laboratory was also constructed. A work-shop, on an extensive scale, was opened for all the mechanic arts. The making of bread, and of various fermented liquors, was soon brought to the necessary degree of perfection; salt-petre was refined, and several hydraulic machines constructed. While Bonaparte thus appeared to create a-new the city of Cairo; scientific and literary men proceeded by his orders into the interior of Egypt, where they made many interesting observations, and important discoveries with reference to geography, history, and natural philosophy.'

The nature of this extraordinary man seems to be principally adapted for measures demanded by the urgency of the moment. His plans for the temporary civil administration of the countries which he subdued are said to have been well calculated to answer their purposes: but if our accounts of the manner in which he acquits himself in the exercise of similar functions, with a view to permanency, are deserving of any credit, he then falls below an ordinary statesman.

On the occasion of a flag of truce being introduced, Berthier says:

'The officer who commanded the English boat, delivered a packet, containing proclamations of the Ottoman Porte, certified by the signature "SIDNEY SMITH;" they were conceived in the following terms:

"PROCLAMATION.

"*The Minister of the Sublime Porte,*

"*To the Generals, Officers, and Soldiers of the French Army in Egypt.*

"The French Directory, entirely forgetting the rights of nations, has led you into an error, beguiled your good faith, and in contempt of the laws of war, sent you to Egypt, a country subject to the dominion of the Sublime Porte, persuading you that it could consent to the invasion of its territories.

"Can you doubt, that in thus sending you to a distant region, its sole end has been to exile you from France, to plunge you into an abyss of dangers, and to consign you to destruction? If, under a total ignorance of your situation, you have entered the land of Egypt; if you have served as the instruments of a violation of treaties, hitherto unknown among powers, is it not solely through the perfidy of your Directors? Yes, without doubt. Egypt, however, must be delivered from

from an invasion so inquitous. Innumera le armies for that purpose are this moment on their march, and immense fleets already cover the seas.

"Those among you, of whatever rank, who wish to withdraw from the perils that await you, must, without delay, manifest your intentions to the commanders of the marine and land forces, of the allied powers; and you may rest assured of being conducted to those places, to which you are desirous of proceeding, and that you shall be furnished with passports, in order that you may not be molested on your route by the cruizers, or squadrons of the allied powers. Hasten, therefore, in time to take advantage of the benign intentions of the Sublime Porte, and regard this, as a propitious offer of extricating yourselves from the frightful abyss, into which you have been plunged."

"*Done at Constantinople, the* 11*th of the Moon Ramazan, the Year of Hegira* 1213, (*February 5th*, 1799.)

"I, the undersigned minister plenipotentiary of the King of England, at the Ottoman Porte, at present commanding the combined fleet, before Acre, certify the authenticity of this proclamation, and guarantee the execution of it."

(signed.) "SIDNEY SMITH."

"*On board the Tigre, this* 10*th of May*, 1799"

'This document received no other answer, than that which insulted honour accords to infamous advice—silent contempt.'

We think that the severe remark of the French General is fully justified. That such a measure should originate in the stupid Divan is no matter for wonder: but that it should have been backed and sanctioned by a gallant intelligent British officer, we own, as much astonished as it mortified us. Jo.

ART. XI. *The Life and Character of Bonaparte*, from his Birth to the 15th of August, 1804. By W. Burdon, A. M. 8vo. pp. 293. 4s. 6d. Boards. Ostell. 1804.

WHEN treating of a late publication by this writer *, we noticed the extravagant praise which he bestowed on Bonaparte, and anticipated a change in his sentiments. The event has justified our prediction; and, in the volume before us, he chaunts his palinody with becoming humility, and laudable frankness. It was the demand of the consulship for life that opened the eyes of Mr. Burdon. The victories which Bonaparte gained, and the professions which he made during the compaigns of Italy, certainly imposed on persons at a distance: but was there nothing in his violated engagements to the state of Venice, and in his surrender of that power to the Emperor;

* See Review for April 1804.

was

was there nothing in his seizure of Malta, and in his invasion of Egypt in a season of profound peace; was there nothing in his conduct during the revolution of the 18th Brumaire;—that was calculated to raise suspicion, or at least to withhold praise? France at that period stood in need of a deliverer, and required a master: but it called for no extraordinary portion of sagacity to discover that the crafty General was acting for himself. All was done by force at that memorable epoch, and the revolution was completely a military event.

The angel of light in the former lucubrations of Mr. Burdon is, in the present volume, clothed with all the attributes of the prince of darkness, between whom and civil society there ought to be eternal war. If the portrait still does not exhibit all the deformities of the original, it is not the fault of the design, but only a failure in the execution; it is because the powers of the artist are unable to realize his conceptions. His sketch of the progress of Bonaparte in Italy shews considerable ability. The military achievements, however, having been often detailed, while the horrors, the oppressions, and the frauds, to which the Commander in chief was a party, are less known, we could have wished that they had here been more fully stated. An account of the subjugation of Venice, in a work lately noticed by us *, and which bears the internal marks of authenticity, would have furnished ample materials.

All persons have admitted that the speedy pacification of la Vendée was a measure which did credit to Bonaparte as a statesman. It has been supposed that the rapid submission of the Vendéeans was occasioned by the ready acquiescence of the Consul in all their religious demands: but we are here informed that fraud and cruelty were also much concerned in this transaction.

The notion which the author labours to convey, in the subsequent passage, is just and sensible:

'By those who are so much prejudiced against Bonaparte as to deny him talents, because he is without virtue, the success of his last campaign in Italy has been ascribed merely to an oversight of his opponent; for they say, that had not General Melas too much despised his strength, and even disbelieved his having entered Italy at the time he did, he would have opposed him much earlier, and prevented his concentering his forces so as to meet the Austrians on the fatal day of Marengo: but they who talk thus, pay a compliment to the talents of Bonaparte which they are hardly aware of; for they allow him to have performed things incredible; they allow that he assembled, and brought over the Alps, an army which it was thought could have hardly been formed, they allow him to have exceeded all that could

* See M. R. for January last.

be

be supposed of him, even by those who were able to estimate his talents; and by thus attempting to attenuate his merits, they speak most highly in his praise. The honor of the battle of Marengo has been also wrested from him, and attributed wholly to Dessaix; but even supposing Bonaparte to have committed a fault by suffering Dessaix's division to have been so far behind, a circumstance he could not avoid, as the Austrians attacked him so early; yet is it not the highest proof of talents, to retrieve an error once committed, and to take advantage of the errors committed by others? which was the case when Bonaparte availed himself of Melas's mistake, in extending his wings, and thus weakening his main force—with such blind or such prejudiced reasoners as those, who deny the mighty talents of Bonaparte, it is almost useles to argue, for they seem determined not to be convinced. The fact is not less singular than true, that the Austrians would not believe that he was in Italy; they said, that some fellow resembling him had taken his name and collected together a parcel of brigands; but that it was impossible he could have passed the Alps with an army, when he was only a few days before in France; and even Melas himself, in an intercepted letter written to his mistress at Pavia, observes, "They say, in Lombardy, that a French army has entered Italy; but don't be afraid; and on no account leave Pavia." In twelve hours after, the French were in that very city.'

It is illiberal, as well as incorrect, to call the religious arrangement, effected by Bonaparte, the establishment of *Popery*. That system, which connects with the doctrines and rites of the Latin church extravagant notions of the Pope's authority, is properly what is meant by Popery: but the Gallican church, as formerly constituted, was completely distinct from Popery; and it is certainly not less so as modified under the concordat,—of which Mr. B. gives this account:

'The first article testifies the advantage which has been gained, since the reformation, by the civil, over the ecclesiastical power; it acknowledges the submission of the church to the state. "The catholic, appostolic, and Roman religion shall be freely exercised in France; its worship shall be public, but conformable to the regulations of police which the government shall judge requisite for the general tranquility." 2d, "The Holy See, in concert with the government, shall agree to a new circumscription of French dioceses." The object of this article is to diminish the number of the clergy; formerly there were 130 bishoprics and archbishoprics in France, when it was less than it is now; at present there are fifty of the former, and ten of the latter. The nomination of the superior clergy is given to the First Consul, and that of the curés to their diocesan, subject to his approbation. The stipends of the clergy are extremely small, and are paid out of the public treasury, for, by the 13th article, the Pope agrees that the clergy have no claim upon the lands of the church which have been alienated; the salary of an archbishop is fixed at 600l. a year, of a bishop at 400l. the higher order of the curés at 75l. and the second at 40l. a year. Bonaparte, by this article, certainly intended to

to reduce the clergy to their primitive simplicity! The effect of this new establishment of religion has already been felt and confessed, with bitter tears of lamentation, by the zealous catholics; for such is the general indifference to Popery, now that the emoluments and power of the church are diminished, and persecution has ceased, that the bishops of several dioceses have complained of there not being a sufficient number of candidates for the sacred ministry, to fill up the vacancies occasioned by the deaths of the clergy, and they have, therefore, publicly exhorted the youth of their different dioceses to shew a warmer zeal for the welfare of religion, and their own spiritual and eternal interest.'

The commencing member of the subjoined paragraph is liable to much comment, while the concluding part of it is not less warranted by facts than it is pointedly and happily expressed:

'Though Bonaparte has forfeited almost every promise that he made, both in France and Italy, and blasted every hope that was formed of him, yet in some respects, both countries are in a better situation than they were before the revolutions which have happened in each, except so far as concerns the character of the individual by whom they are governed, for these revolutions have in both, suppressed many exclusive privileges, which exalted the few at the expence of the many; and the mass of the people are also relieved from the enormous accumulation of property, whether landed or personal, in few hands; they are free from the load of an arbitrary aristocracy, and an insolent, purse-proud clergy, with which they can hardly ever again be oppressed; *but for this relief they are not indebted to Bonaparte; whatever pressure they can sustain will be imposed on them, if he finds it in his power; all that they have gained they owe to the spirit of the times, and all that they are deprived of, they must attribute to him.*'

The deed of blackest perfidy, here recorded, ought not to be effaced from the remembrance of men, while there exists in the world any recollection of its author:

'On the 5th of May, the Blacks in St. Domingo submitted to the terms of the French; the children of Toussaint were restored to him, and he retired to his estate at Gonaive. Here was an opportunity for the exercise of clemency and justice; but as, in the first instance, it appeared that nothing but unconditional submission could satisfy the imperious temper of Bonaparte, so, after that, he was not to be gratified but by the basest treachery; and accordingly, under the pretence of a conspiracy, which he hardly had time to meditate, much less to execute, the wretched Toussaint was, in direct violation of the most solemn treaty, *seized, with his whole family*, at the dead of night, put on board a frigate, and sent in irons to France, from which he never returned, but was dispatched in some manner best suited to the cruel vengeance of the bloody tyrant. An act of treachery so abhorrent to all the customs and sentiments of civilized nations could only have been perpetrated by any other man on the coast of Africa or the wilds of America; but Bonaparte's ambition and love of power have rendered him

him a savage at the most civilized period of society. When the negroes are calumniated as cruel, stupid, and incapable of civilization, let the character of Toussaint be contrasted with that of Bonaparte, and then let it be said which reflects most honor or most disgrace on human nature. The blacks of Hispaniola have since too severely avenged the cause of liberty and the murder of Toussaint; but who can wonder at the sanguinary excesses of savage Africans, when they can plead the example of civilized Europeans:—let those who teach "bloody instructions" forbear to wonder if they are put in practice; it is only to be lamented that the retaliation in general does not fall upon those who most deserve to suffer.'

When speaking of the acts of Bonaparte that were hostile to liberty, Mr. Burdon takes notice of his enmity to the British press. Though the observation be favourable to the French chief, we hesitate not to admit that this enmity was in a high degree provoked. Our public prints acted at once a mischievous and an indecent part. Their remarks on the title and internal administration of the French ruler of France ought not to have been allowed, by a power which was at peace with the government so braved and insulted; and if the flames of war did not sooner burst forth, it was not owing to any want of a most pernicious activity and zeal among these public censors. While animadverting on an unwarrantable license which, as it strikes us, affected the natural character, we shall not be suspected of wishing unduly to restrain the liberty of the press: for the line of distinction in these matters is marked and broad, and easibly discernible by all who seek to be guided by it. The measures of foreign policy of other states are proper topics for the most free discussion: but too much delicacy cannot be observed with regard to their proceedings, when they are purely domestic, and when they bear no relation to other powers.

Mr. Burdon will enter into no terms with Bonaparte, but preaches up eternal war with him, and would have the British Government openly and explicitly declare it to be its object to restore the exiled family! We have often spoken our sentiments on this head.

If we cannot admit that the sources, from which Mr. Burdon has taken his materials, be either so choice or so ample as he represents them to be, we do not deny that he has made fair use of such as were accessible to him. He writes in a better temper, and his sentiments have more of a Britsish cast, than on former occasions; and if patriotism is to be measured by the degree of hatred which it calls forth towards the grand enemy of the country, this Imperial biographer must be allowed to possess that feeling in the highest degree. The work, though necessarily of a temporary nature, furnishes proofs of respectable

respectable powers and laudable diligence; and it imparts a considerable portion of information which has not been before communicated to the English public.

Jo.

ART. XII. *A Supplement to a Tract entitled, a Treatise on the Construction and Properties of Arches, published in* the Year 1801; and containing Propositions for determining the Weights of the several Sections which constitute an Arch, inferred from the Angles. Also containing a Demonstration of the Angles of the several Sections, when they are inferred from the Weights thereof. To which is added, a Description of original Experiments to verify and illustrate the Principles in this Treatise: with occasional Remarks on the Construction of an Iron Bridge of one Arch, proposed to be erected over the River Thames at London. Part II. By the Author of the first Part. 4to. 7s. 6d. sewed. Egerton.

OF the first part of this treatise, we made mention in our Review for May 1802. The object of the author, as it is there stated, was to deduce the properties of the Arch from the properties of wedges forming the Arch-stones; and the weights of the *Voussoirs* being assigned, to exhibit the values of the Angles at which the sides of the Voussoirs ought to be inclined. The immediate motive for the publication of the first part was the agitated project of throwing a bridge over the Thames. At the time of that publication, if we recollect rightly, the Committee of the House of Commons had not addressed their Queries respecting the bridge to the Professors of the Universities. These Queries are now prefixed to the present supplement; and after the insertion of them the author says:

'After paying every attention to the subject which the importance of it demanded, it appeared for many reasons absolutely necessary, for furnishing satisfactory answers to the above Queries, to investigate the properties of arches from their first principles. The substance of these properties is comprised in a Tract, entitled a Dissertation on the Constructions and Properties of Arches, published in the year 1801, and continued in the present Treatise, now offered to the Public as a Supplement to the former Tract. The reader will perceive that most of the propositions in these Dissertations are entirely new, and that they have been verified and confirmed, by new and satisfactory experiments, on Models, constructed in brass by Mr. Berge of Piccadilly, whose skill and exactness in executing works of this sort are well known to the Public. Considering the importance of the subject, and the diversity of opinions which has prevailed respecting the construction of arches, and the principles on which they are founded, it seems requisite, that the final determination of the plan for erecting the bridge of one arch in question, should be subjected to a rigorous examination, in order to discover if any, and what, errors might be found in them. The best means of effecting this appears to

be

be by a publication, in which the propositions recommended for adopting being fairly stated, every person, who is of a different opinion, may have an opportunity of explaining his ideas on the subject, and of suggesting any different modes of construction, that are judged to be less liable to objection. To persons interested in these inquiries, it may be satisfactory to be informed, that the properties of arches, which are comprised in this latter Tract, have been found, on a careful and minute examination, and comparison, in no instance inconsistent with those, which are the subject of investigation in Part the First, but rather appear to strengthen and confirm the theory before published, allowing for the differences in the initial force or pressure, expressed in page 2, and in Figs. 1 and 2, inserted in this Tract, representing the different dispositions of the key-stones, from whence conclusions arise very different from each other, although all of them are strictly consistent with the laws of geometry and statics. It is particularly observable, that the deductions of the weights and pressures arising from a supposition of a single key-stone, do not exhibit conclusions which are strictly true, but require the addition or substraction of certain differences to make them consistent: whereas on the more correct supposition of two key-stones, corresponding with the case in which the initial pressure is in a direction parallel to the horizon, the conclusions derived from this principle are geometrically true, requiring no correction or alteration whatever; being in themselves certain and unalterable propositions. Practical inferences may be deduced from adopting either the principle of a single key-stone, or the more correct one of two equal key-stones; the differences, which are the consequences, whether subtractive, or additive, being so extremely minute as not to be made sensible in practice. With respect to the principal object of these inquiries, those which are expressed in the 19th and 20th Queries deserve particular attention.'

We are at a loss to comprehend Mr. Atwood's exact meaning, at the words 'it is particularly,' &c. Is there any difficulty in assigning the exact value of the initial pressure, when the weights of the wedges and the inclination of their sides to a vertical line are given? We think that there is none; and we shall propose a form by which the pressure may, in all cases, be generally exhibited. Let α, α', α'', &c. be the successive angles of inclination of the sides of the wedges with a vertical line; let the weights be W, W', W'', &c. and the horizontal thrust or pressure $= h$: then $h = \frac{W}{\text{tan. } \alpha \mp \text{tan. } \alpha'}$, consequently pressure, in the direction of a line perpendicular to the side of the wedge, is obtained by this equation:

$$p = \frac{h}{\text{cos. } \alpha'} = \frac{W}{\text{cos. } \alpha' \ (\text{tan. } \alpha \mp \text{tan. } \alpha')}.$$

Suppose, now, that we wish to estimate the initial pressure in the case of a single key stone, $\alpha = \alpha'$; consequently,

(using

(using the lower sign) $p = \frac{W}{\text{cos. } \alpha' \text{ 2 tan. } \alpha} = \frac{W}{\text{2. sin. } \alpha}$

Let there be 2 key stones, then $\alpha' = 0$ cos. $\alpha' = 1$, consequently p (initial pressure) $= \frac{W}{\text{cos. } \alpha \text{ tan. } \alpha} = \frac{W}{\text{tan. } \alpha}$

It is not our intention to manifest, by our own process, the same results at which Mr. Atwood has arrived: but we must remark that this mathematician's mode of demonstration is, by many degrees, too long and tedious. Since we wrote our last critique, a method has occurred to us which gives all the results obtained in the *Dissertation on Arches*, with great brevity, and not obscurely. If it were permitted to us to revise old judgments, we should subtract something from that portion of commendation which was formerly allotted to the author.

To the support of his theory, Mr. A. has called in the aid of experimental proof. Very exact models have been constructed; and the eye has seen a straight arch, formed of wedges, in equilibrio. If we might merely state our opinion, we should say that a model constructed like figure 11 (a rectilinear arch) cannot be in equilibrio, if the forces of friction and cohesion do not operate; and that a model constructed like the above, with this alteration only, that the *heights* of the Voussoirs should be only one half of their former dimensions, must certainly fall.—Mr. Atwood's theory requires considerable limitation.

In speaking of arches that have the form of the catenary curve, Mr. A. does not express himself with exactness:

'It has been observed (he says) by writers on the subject of arches, that a thin and flexible chain, when it hangs freely and at rest, disposes itself in a form which coincides, when inverted, with the form of the strongest arch. But this proposition is without proof, and seems to rest on some fancied analogies arising from the properties of the catenary curve, rather than on the laws of geometry and statics, which are the bases of the deductions in the two Dissertations on Arches, contained in the preceding pages: if it should be proved that an arch built in the form of a catenary or other specific curve, acquires, in consequence of this form, a superior degree of strength and stability, such proof would supersede the application of the properties demonstrated in these Dissertations.'

Now many writers, as we could shew, deliver themselves very accurately concerning the catenary curve: they affirm, and truly affirm, that the curve, along which a number of infinitely small and equal globules must be arranged so as to be in equibrio, is the Catenarian; and this demonstration rests on the laws of Geometry and Statics. In fact, if x and y be the ordinate and abscissa of the curve, we may easily obtain an equation

equation of this form: $dW = b\text{-}d\left(\frac{dx}{dy}\right)$ (we use the foreign notation): but $dW \propto dz$, consequently $dz = b'd\left(\frac{dx}{dy}\right)$ an equation to the catenary, b' being an arbitrary constant quantity, and $dz = \surd\left\{dx^2 + dy^2\right\}$.

The work of Mr. Atwood, if intended for general circulation and useful purposes, ought to have been printed much less expensively: the price of the two parts being *fifteen shillings.* R.W.

ART. XIII. *Notes on the Bible,* by the late Rev. Charles Bulkley, published from the Author's Manuscript. With Memoirs of the Author and his Works. By Joshua Toulmin, D.D. 3 Vols. 8vo. 1l. 7s. Boards. Johnson.

IN our notice of the sermon preached on the occasion of Mr. Bulkley's death, M. R. Vol. xxiv. N.S. p. 117. we gave some biographical particulars of this dissenting divine. The memoir by Dr. Toulmin, therefore, which is prefixed to the third volume of the work before us, needs not long detain us; for the lives of literary men furnish little variety of incident; and the prominent epochs of their chronology are best marked by a detail of the order of their publications. This course has been pursued by Dr. T. in his account of the life of his author which was passed in obscurity and in study; and who has left few other traces of his passage through this sublunary state, than those which are to be found in his works. We shall not be expected to follow the biographer in his history and review of Mr. Bulkley's writings, but shall content ourselves with transcribing the character of him with which the memoir concludes:

'The result of Mr. Bulkley's attention to religious enquiries was his entertaining enlarged and amiable views of the Divine Being. His mind was impregnated with elevated sentiments of devotion, and the love of God was his favourite theme. It was observed, that, in the offices of the pulpit and of the Lord's table, he was *borne away* by the grandeur and sublimity of the divine perfections. The ways of providence were marked by him with a penetrative eye, and the events of life were converted, in the course of his preaching, into topics of religious improvement.

'To a spirit of fervent devotion he united an enlarged benevolence of temper. No man ever cherished a greater degree of good will to the whole human race. He was, uniformly, a firm and unshaken friend of civil and religious liberty. In religious matters no one better understood the right of private judgment; what redounds still more to his praise, no one more readily allowed the exercise of it to others.

The benevolence of his heart gave a glow, animation, and fervor to his pulpit addresses, and, in daily life, expressed itself in a readiness to oblige, a politeness of manners, an affability of deportment, a disposition to communicate his thoughts to others. and gratitude to his relatives and friends. Mr. Bulkley marked his character for integrity, by refusing offers, notwithstanding the straitness of his circumstances, which clashed with the dictates of his conscience; and by immediately availing himself, on some accession of fortune, to discharge to the full amount, the debts for which he had been able only to compound, and that by the generous aid of friends. The answer he made to a gentleman, who said he was sorry that he had so few to hear him, "Why so; if they are not here, they are elsewhere," shewed a mind superior to envy and jealousy of his brethren: and the dislike he testified, if his merits were mentioned, indicated his humility. It need only be added, in proof of the excellent tone of his mind and its pleasing frame, that every company, into which he came, was enlivened by his cheerfulness.

'It should not be suppressed, that this worthy and valuable character was not exempted from peculiarities aud eccentricities; they consisted chiefly in not conforming to the innocent customs of the world, and were amply compensated by his intellectual and moral endowments.'

Dr. T.'s language is not always correct, and it is occasionally debased by stiff and aukward expressions. He speaks of ministers 'who were engaged in *setting apart* Dr. D. to the pastoral office;' when the common term *ordain*, or *consecrate*, (which implies taking from a common and appropriating to a sacred or religious use or function) would have been so much preferable. We twice meet with 'offer' instead of *occur*; and we are told that Mr. B. was '*borne away* by the grandeur of the divine perfections,' instead of by or in the contemplation of them.

We turn now from the biographer to Mr. Bulkley's Notes on the O. and N.T.; which display a considerable range of erudition, and in the collection of which he must have been laborious and indefatigable. He was accustomed to call this work *his Benjamin*, the child of his old age; and in his lifetime he was intent on its publication, having circulcated Proposals for this purpose. The plan of this undertaking is calculated to throw considerable light on the sacred Scriptures, by assisting the scholar in apprehending the precise meaning of the words and phrases employed in them. It is indeed no new idea to collate parallel passages from profane writers, with the view of illustrating the sacred text: but no one has executed it to the extent to which Mr. B. has carried it. The books of the N.T. being written in a language of which we have many contemporaneous specimens, it is reasonable to suppose that a phraseology would

occur

occur in them similar to that which we find in the gospels and epistles; and that, by mere juxta-position, the Heathen Poets, Philosophers, and Historians, would be found to illustrate Evangelists and Apostles:—for though a mode of expression peculiar to itself exists in the N. T. on points relative to the Christian Dispensation, it is not to be supposed that its ordinary terms should differ from those which were employed by writers at the same period. The original authors of the Scriptures availed themselves of the language then in use; and without this practice, they could not have addressed themselves to the apprehension of their readers. In making extracts, therefore, from profane writers, who existed previously to or nearly coeval with the promulgation of the Gospel, Mr. B. fulfilled an important intention: but the phraseology of the Fathers is intitled to less attention, since it is evident that it was for the most part copied from the sacred Scriptures. Indeed, Mr. B. seems to admit the truth of this idea; for in noticing the doubtful age of Demophilus, who abounds with sentiments exactly analogous to those of the N. T., Mr. B. has observed that 'if he be really an heathen author, and his time prior to the publication of the Gospel, he must bear ample testimony to that correspondence between the sentiments of Christianity and those of the heathen world which we have endeavoured to point out: if on the contrary, he can be no witness at all in the case.' Quotations from Spenser's Faerie Queene might altogether have been spared, with others from modern divines: but Mr. B. seems willing to print all the contents of his interleaved Bible. The biblical student will not perhaps be displeased with the whole, though the leading design be sometimes exceeded. The author has followed Bos, Raphelius, Grotius, and others, with effect; and, as the editor observes, 'no one can lay down the work, after inspection of it, without a deep conviction, that the religious and moral truths, which are contained in the Scriptures, are congenial to the human mind in its most pure and improved state; and the irreligious and those who are indifferent to divine truth may blush, when they observe how a *Plato*, a *Maximus Tyrius*, an *Epictetus*, a *Cicero*, and a *Seneca*, spoke on topics of a religious and moral nature.'

Mr. Bulkley thus states his design in the preface:

'The numerous citations, from classical and heathen authors, which occur in the following notes, are by no means the effect of literary affectation. In the perusal of their writings I was much entertained and delighted with observing so exact and ample a correspondence, in their religious and moral sentiments, with those of the gospel and the holy scriptures. This gives us a pleasing idea of the divine government and dispensations with respect to the heathen world. And I

have been the more willing to point out this view to others, as a very different account of the matter has been given by some, who have unhappily supposed that they were doing honour to Christianity by depreciating the religion of nature, and insisting upon the almost total ignorance, in this particular, of those who enjoyed no other light.'

It has been the fashion of late to decry the light of nature, and to argue with great energy against the power of reason: but this is as absurd as it would be for a man to lift a great weight in order to prove that he had lost the entire use of his arms. Revelation, by appealing to our intellectual faculties, and soliciting the decisions of our unbiassed judgment, cannot be supposed to require the annihilation, or even the degradation, of reason; and how much soever the field-preacher might declaim on this subject, it is strange to find any man who has received a classical education joining with him. How much more judicious are the subjoined remarks:

"There is," says Mornay, prefacing his book upon the truth of the Christian Religion, "belonging to the Jew and the Heathen, one common nature, which supplies to both, one common philosophy, and certain common principles; that there is one God, the governor of all things; that he is good, and by no means author of ill; that he is wise and consequently does nothing in vain; also that man is by nature made for immortality; that man ought to worship God, and be grateful to him, in order to his happiness; that this same man, however, is subject to various perturbations, prone to evil, lamely moving towards good," &c. And in the treatise itself we have him sending his reader to Seneca, Plutarch, and Epictetus, in order to his seeing how well the doctrine of Christians concerning Providence agrees with Heathen wisdom.

'There are such things declared and enjoined in the gospel, as have "their foundation" in the *law and light of nature*. Such are all the *Moral duties* which are taught therein. And two things may be observed concerning them; I. That they are in some measure known unto men aliundè, from other principles. The inbred concreated light of nature doth, though obscurely, teach and confirm them. So the Apostle, speaking of mankind in general saith, το γνωστον τȣ θεȣ φανερον εστιν εν αυτοις, Rom. i 19. *That which may be known of God, is manifested in themselves* [*manifest in them*, Bible.] The essential properties of God rendering our moral duty to him necessary, are known by the light of nature: and by the same light are men able to make a judgment of their actions, whether they be good or evil; Rom. ii. 14, 15. Owen on the Spirit, book iii. chap. iii. § 57. p. 234—5. How the doctor's (*obscurely*) is to be reconciled with the apostle's φανερον, or *manifest*, I leave to the determination of the reader.'—

'The great Cyrus, says Mr. Blackwall in his Sacred Classics, p. 26, firmly believed a future state, and the eternal duration of human souls. And, says he, part ii chap. i. § 3. "An excellent collection of morals may be drawn out of the classical authors; much resembling the sacred writers, both in sense and language," illustrating the remark in a following page or two by particular instances.'

It

It is this plan which Mr. B. professes to follow: but he adds,

'I have likewise carefully introduced such striking and happy illustrations, whether critical, devotional, or practical, of particular texts, as occurred to me in authors not professedly commenting upon scripture: some of which, says Mr. Le Clerc, afforded him greater help than all the writers of commentaries. Something, however, of the same kind from authors of this other description has been intermingled.

'Sometimes too I have indulged my inclination, I hope not altogether unprofitably, in citations, which, though not directly explanatory, or illustrative, of this or that select portion of scripture, or suggesting any correspondence between the writings of the New Testament, and those of the ancient heathens; appeared to me remarkable, either on account of the author, or else, some singularity of sentiment, in reference to the general subject spoken of in the passage, or *verse*, to which they are annexed But I have seldom, or ever, enlarged upon my design, or intention, in alleging them; leaving that matter to the reflexion and judgment of the reader.'—

'Upon the subject of the divine unity in particular, I wish it to be remarked (additionally to the more direct citations and correspondencies in several parts of this work produced and pointed out) how many passages from heathen writers, of different and widely distant periods, will occur, in the course of the following notes, in the highest degree expressive of it, though more immediately insisted upon with another reference.

'I have only to observe farther, that the candid reader, will not perhaps find his labour lost in consulting the parallel scriptures, or passages, of the sacred writers referred to without citation, as well as references of the like kind to other authors. The former, in particular, will, if I am not mistaken, exhibit such a sentimental harmony, and such an agreement in the representation of facts, customs, times, persons, and characters, as not a little to confirm the authenticity of the sacred volume.'

After having thus suffered the annotator to speak for himself with reference to the design of his work, little more is left for us than to adduce specimens of the mode of execution. *E.G.*

'Exod. xx. 17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

'A good man, says Philemon, will not covet another man's wife, nor his house, nor his man servant, nor his maid servant, nor his horses, nor his oxen, nor any of his cattle; in a word, not so much as a single needleful of thread belonging to another man.

'Μη ——— ——— ———
Τ' αλλοτρια βλεπουλα, καὶ πιθυμουλα,
Ητοι γυναικὸς, ——— η δουλου,
——— ———παιδὸς τε, παιδισκης θ' ———
——— ——— βοων, ———
Μηδε βελονης εν αμμ'—— Ap. Poet. Minor. Cantab. p. 474.'

'Joshua x. 12, 13. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon, &c.

'In Homer, Minerva lengthens out the night, nor suffers Aurora to put to; and Hyperion's mighty son stops his horses at her birth.

'Νυκλα μεν εν περαλῃ δολιχην σχεθεν ——
—— —— —— αυδ' εες ιππους
Ζευγνυσθ' —— —— ——

Odyss. lib. xxiii. ver. 243—245.

'—— —— Minerva check'd
Night's almost finish'd course, and held, meantime,
The golden dawn close prisoner in the deep,
Forbidding her to lead her coursers forth,
Lampus and Phaethon, that furnish light
To all the earth, and join them to the yoke.

—— Στησεν δ' Υπεριονος αγλαος υιος
Ιππους. —— ——

In Paladem. ver. 13, 14. Hymn. xxvii.

'The celebrated son of Hyperion stopt, for a long time, his swift-footed horses.'—

'Ps. xiv. 1. The fool hath said in his heart, There is no God.

'The iniquitous and unjust man, says Hierocles, wishes there may be no God, that he may escape punishment. Ο αδικων ου βουλεται ειναι Θεον, ινα μη το διδοναι δικην. In Aur. Carm. p. 90. Needham.'—

'Ps. cxxxix. 8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

'You are never overlooked, says Plato, by the Divine Judicature, whether you are so diminutive as to sink into the depth of the earth, or whether you be so lofty as to mount up to heaven. Ου γαρ αμελη-θησῃ ποτε υπ' αυτης (δικης scil. θεων)· ουκ ουΐω σμικρος ων δυσῃ κατα το της γης βαθος, ουδε υψηλος γενομενος εις τον ουρανον αναπτησῃ. De Legibus, lib x. ap. Select. Dial. § 16. p. 224.'—

'Prov. iii 14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

'Wisdom weighs like gold, says Demophilus. Ο των σοφων νους, ωσπερ χρυσος, βαρος εχει μεγιστον. P. 18. Holstein.

'Righteousness, says Plato, is much better than gold.—Δικαιοσυνην ——πραγμα πολλων χρυσιων τιμιωτερον. De Repub. lib. i. p. 30. Mass.

'Ver. 16. Length of days is in her right hand; and in her left hand riches and honour.

'A good man, says Martial, legthens out his space of life; and that he lives his days twice over, who can look back upon them with pleasure.

'Ampliat ætatis spatium sibi vir bonus: hoc est
Vivere bis, vita posse priore frui. Lib. x. ep. xxiii.
—— Quæ tibi nunc meritorum præmia solvam?
Quas referam grates? parcarum fila tenebo,
Extendamque colos. —— ——

Statii Sylv. iii. Hercul. Surrent.

'How

'How shall I reward your merits? Or how express my thanks? Why, I'll lengthen out your thread of life.'—

'Prov. xiv. 14. A good man shall be satisfied from himself.

'A good life, says Aristotle, needs no appendix, but has pleasure included within itself, nor is there any good man, who does not enjoy and rejoice in his own good actions. Ουδεν δη προσδειται της ηδονης ο βιος αυτων, ωσπερ περιαπτου τινος, αλλ' εχει την ηδονην εν εαυτω. Ουδ' εστιν αγαθος, ο μη χαιρων ταις καλαις πραξεσιν. Ethic. Nicom. lib. i. cap. viii. p. 29, 30.'—

'Eccles. xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

'We men, says Phocylides, live (here) but a little while; the soul, however, immortal, and knowing no old age, lives for ever.

'Ου πολυν ανθρωποι ζωμεν χρονον, αλλ' επικαιρον·
Ψυχη δ' αθαναιτος και αγηρως ζη δια παντος.

Ver. 109, 110.

'Ast illum amplexæ pietas virtusque ferebant
Leniter ad terras corpus. Jam spiritus olim
Ante Jovem, et summis apicem sibi poscit in astris.

Thebaid. lib. x.'

'Is. xl. 6. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.

'Pliny takes notice of the admonitory quality of the fading flower. Flores vero odoresque de die in diem gignit, magna (ut palam est) admonitione hominum, quæ spectatissime floreant, celerrime marcescere. Plin. Nat. Hist. lib. xxi. Proœm.'—

'Matth. v. 39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

'If, says Epictetus, lib. iii. chap. xxvi. p. 359, 360. you have a laden ass, and any one, a soldier for instance, would take it from you, let him have it, make no murmuring or resistance. Αν δ' αγγαρηα η—— αφες, μη αντιτεινε ——

'Ibid. p. 370, 371, speaking of Diogenes, he says, if you had a mind to take away any of his property, he would let you have it, rather than go after you to get it back again. In like manner, if you would deprive him of his friends, or banish him his country, he would be still resigned. Yet would this man never desert his true progenitors the gods, or his genuine country. Ει της κλησεως επελαβε —— φιλους, πατριδα. ωσαυτως —— τους γ' αληθινους προγονους ——

'Aristole, in his Ethics, lib. v. cap. ix. p. 232. observes, that if a man be more liberal to others than indulgent to himself, he becomes his own injurer; which, says he, is no uncommon practice with men of well-regulated tempers; the good man easily parting from his own right. Ει τις πλεον —— ουτος αυτος αυτον αδικει· οπερ δοκουσιν οι μετριοι πασειν. Ο γαρ επιεικης ελαττωτικος εστιν.

'And Plato in his Gorgias, Op. ed. Basil. p. 317. bott. 318. top, expressly says, If any man strike thee on the cheek, don't revenge it;

but take my advice, and let the matter rest. Επι κορρης τυπτονται —— μη διδοναι δικην —— παυσαι δε ελεγχων.

'And again, ibid. p. 326. middle, to be struck unjustly upon the cheek, is no such mighty shame; the shame is in the striker. Ου —— το τυπτεσθαι επι κορρης —— αλλα το τυπτειν.'—

'Matth. v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

'Demosthenes, de Coron. § 55. ed. Ox. p. 112. speaks of it, as what would redound highly to the honour of the Athenian people, if, forgetting all mutual injuries that might have passed (εδεν μνησικακων), they were to send help to the Thebans.

'His antagonist, Æschines, makes it to be one of the best lessons we can possibly learn, μη μνησικακειν, not to remember injuries. In Ctesiph. § 71. p. 113. Καλλιστον εκ παιδιας ρημα ——

'It was a maxim with the sect of Hegesiacs, (vide Aristip. Diogen. Laert. lib. ii. Vit. p. 82. ed. Stephan.) that you are not to hate (μη μισειν) the offender, but to teach him by your own example better manners.

'Socrates, Apol. sub fin. tells his accusers and judges, that though they were very far from meaning him that good, which he supposed would accrue to him from his death; but on the contrary meant his hurt, yet he could assure them, that he bore them no ill-will. Ου χαλεπαινω.

'And in the Crito, he is made to say, that we ought not to revenge, nor to do ill to any man, how much soever he may have injured us. Ουτε αρα ανταδικειν δει, ουδε κακως ποιειν, &c. Select. Dial. p. 60.

'Aristotle, in his Ethics, lib. iv. cap. iii. p. 169, 170. makes it the mark of a great and noble mind, not to remember injuries, but to forget and overlook them. Ουδε μνησικακον, ου γαρ μεγαλοψυχου το απομνημονευειν —— αλλα μαλλον παροραν.'—

'—————— 46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

'He, says Aristotle, in his Ethics, lib. viii. cap. xiii. p 377. that gives upon the expectation of receiving as much or more in return, is more properly to be looked upon as a lender than as a giver. Ου δεδωκως, αλλα χρησας. But, says he, ibid. that which constitutes the true worth and virtue of the act, is for a man to do good without regard had to any advantages, that may be from thence accruing to himself. Καλον —— ευποιειν, μη ινα αντιπαθη.'—

'Matth. vi. 30. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven.

'Pliny, lib. xx. cap. ix. speaking of the herb brassica, possessed of so many salutiferous qualities, observes, that there are several ways of preparing it, and amongst others, mentions the putting it into a pot, and the pot into the oven, or a furnace. In olla, quæ conjiciatur in clibanum aut furnum.'

This quotation from Pliny does not, we apprehend, apply to the passage in the Gospel; which refers, as Harmer has shewn, not

not to the boiling or baking of cabbage, but to a practice in the East, where fuel is very scarce, of heating their ovens by means of the dried stalks of vegetables.

'Matth vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

'This is a maxim frequently occurring among the writers of the ancient Heathen world.

'We have it in Homer, Odyss. lib. v. ver. 188—191. I persuade you to nothing, which I would not persuade myself to, were I in your case; for my mind is fair and ingenuous, and my heart compassionate and tender, nor made of iron.

'Αλλα τα μεν νοεω και φρασσομαι, &c.

'In Herodotus, lib. iii. No. xcv. p. 136. the language is, What I blame in my neighbour, I will to the utmost of my power take care myself to avoid. Τα τῳ πελας επιπλησσω. And again, lib. vii. No. clxxxv p. 269. bot. 270 top, what he blames in them he will not do himself. Αυτὸ δε, τα —— επιπλησσει ——

'So in Polybius, Put yourself in my place, and say, What is to be done? Την εμην χωραν μεταλαβων —— Lib. xv. p. 255. bot. ed. Basil.

'Be such, says Isocrates, ad Demonicum, to your parents, as you would wish your children to be to you. Τοιουτὸ —— οιους — P. 4. ed. Op. Steph. et ib. p 6. You will then govern your anger, if you treat the delinquent in the same manner as you would wish to be yourself treated in the like case. Παραπλησιως προς τους αμαρτανοντας —— ωσπερ αν προς Ϛαυτον ——

'And in his Panegyric, p. 57. ib. top, speaking of the ancient magistrates of Athens and Lacedemon, he mentions it to their praise, That they were far from behaving insolently in their office, but treated those who were subject to their authority, in the same manner as they themselves would wish to be treated by their superiors. Την αυτην αξιουντες γνωμην εχειν ——

'And Aristotle, in his Politics, lib. vii. cap. ii. p. 438. ed. Francof. speaks in the severest terms of those who expect to be treated justly and handsomely themselves, and yet are not ashamed to trample upon all justice in their transactions with others. Οπερ αυτοις —— ουκ αισχυνονται προς τους αλλους ——

'Whatever the law admits, says one of the pleaders in Quintilian, Declam. ccli. end. p. 24 that you think is presently and without hesitation to be done, and catch with the greatest eagerness at every thing in it, that is the most cruel and severe: but, would you have liked such a disposition in the young woman, when you lay at her feet imploring your life? Quicquid asperrimum leges — voluisses animum talem fuisse puellæ.

'Simplicius, in Epictetus, cap. xxxvii. p. 183. ed. Londin. makes it to be one of the rules of friendship, That you are to treat your friend in the same manner as you desire to be treated by him. Ουτω δει ——ως —— βουλομεθα.

'Very remarkable is the respect that was paid to this maxim of our Saviour, by the emperor Severus, which (he said) he had heard from some

some jews or christians. He often repeated it with a loud voice, and would sometimes order it to be pronounced by a public officer, as an objurgatory memento, on account of some injurious conduct chargeable upon one or another of those about him. And so much was he taken with it, as to order it to be inscribed upon the walls of his palace, and of other public buildings.'—

'John viii. 34—36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin, &c.

'No man, says Epictetus, lib. iv. cap. vi. p. 402. has power over me. I am God's free man: I have got the knowledge of his commands: henceforth no man can bring me into subjection. Εις εμε ουδεις εξουσιαν εχει. Ηλευθερωμαι υπο του Θεου· εγνωκα αυτου τας εντολας· ουκετι ουδεις δουλαγωγησαι με δυναται.'—

'Rom ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.

'As to what is to be done, and what is not to be done, who is there, says Epictetus, that does not come into the world with an implanted idea and notion of it? Και ο τι δει ποιησαι, και ο τι ου δει ποιησαι, τις ουκ εχων εμφυτον εννοιαν εληλυθεν; Lib. ii. cap. xi. sub init.

'Qua lege? Quo jure? Eo, quod Jupiter ipse sanxit, ut omnia, quæ reipublicæ salutaria essent legitima et justa haberentur. Est enim lex nihil aliud, nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria. Ciceron. Philippic. xi. ed. Freigii. tom. iii. p. 647.

'By what law? By what right? By that which Jove himself has constituted and established; that every thing salutary to the public, should have the character of lawful and just. For the law is nothing else, but that right reason, which we have derived from a divine council and will, commanding those things that are honest and praiseworthy, and forbidding the contrary.'—

'Rom. xii. 21. Be not overcome of evil, but overcome evil with good.

'Think it, says Isocrates, alike base and dishonourable to be overcome by the malice and ill usage of your enemies, and be outdone by your friends in generosity and kindness. Ομοιως αισχρον νομιζε των εχθρων ηττασθαι ταις κακοποιαις και των φιλων ηττασθαι ταις ευεργεσιαις. Ad Demonicum. No. xvii. Op. 7.'—

'2 Tim. ii. 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

'Ου μονον Συμποτης των θεων εση αλλα και Συναρχων, says Epictetus to the man of virtue. Enchirid. cap. xxi.

'Thou shalt not only be a guest, but a fellow ruler with the gods.'—

'Heb. xi. 4. Being dead he yet speaketh.

'Τεθνηκως ζωω φθεγγομενω στοματι.

Theognis ap. Poet. Minor. p. 406.

'Though dead, with a living mouth, he speaks'—

'James ii. 23. He (Abraham) was called the Friend of God.

'Achilles, in Homer, is called Φιλος θεοισιν. Odyss. lib. xxiv. ver. 92.

'In Plato the just man is a friend to the gods. Θεοις —— φιλος. De Repub. lib. i. p. 74.

'In

'In Epictetus the title or character of the good man is, the friend of God. Φιλος τε Θεου. Lib. iv. cap. iii. p. 380.'—

'Jude 25. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

'To call by the name of wise, seems to me, says Plato, a great thing and belonging to God only. Το μεν σοφον — καλειν, εμοι γε μεγα ειναι δοκει, και Θεῳ μονῳ πρεπειν. Phæd. sub fin. Op. p. 214.'

From these ample extracts, the reader will be able to discern the merit and tendency of these annotations. The editor, in preparing them for the press, and in superintending their publication, must have taken great pains. He has translated many of the passages to which Mr. B. had affixed no version; and it is to be lamented, for the sake of the English reader, that he did not extend this good office to every Greek and Latin quotation. Some oversights have occurred to our notice, as in Vol. i. p. 661. εννημαρ τε και εννεα νυκτας we find adduced to prove that 'three days and three nights (referring to the story of Jonah) is a phrase with Homer:'—but in so long a work, a few mistakes are pardonable. Dr. Toulmin has performed the very acceptable service of subjoining dates to the catalogue of the authors quoted, and forming an index of principal matters. Future annotators on the Bible will, no doubt, avail themselves of Mr. Bulkley's Notes; and a perusal of the Greek and Roman Classics, with the same view, might furnish a considerable addition to their number.

Moy.

ART. XIV. *A Tour through the British West Indies*, in the Years 1802 and 1803, giving a particular Account of the Bahama Islands. By Daniel M'Kinnen, Esq. Crown 8vo. pp. 280. 5s. Boards. White. 1804.

IT may be said of books as of men, that many are of a varied and unequal character, while a few are more uniform and consistent. The narrative which proceeds in an even tenor may not always agitate, nor delight: but, if the matter be worthy of record, and the style and manner generally agreeable, we feel ourselves carried along with security and smoothness. If no glowing passage rouse our sensibility, no harsh contrast disturbs our repose. We confidently give our hand to our guide and companion, we lean on him by the way, and we part from him as if we could still linger in his presence. Such were the reflections with which we closed this unassuming volume. Without aspiring at the eloquence of a Raynal, or the extensive information and interesting painting of an Edwards, its author relates obvious facts and occurrences in a style more

pleasing

pleasing than strictly correct; and, while he allows good sense and sound judgment to hold the pen, he seems to write without pause or constraint. A few pages present a faithful sample of the whole; the language and sentiment never rising to sublimity, nor sinking to meanness.

The subject of this even-toned recital has been treated by few, and therefore is far from being exhausted. Mr. M'Kinnen informs us that his observations were at first designed to be communicated in a letter to General Nugent, Lieutenant-Governor of Jamaica: 'but the novelty of the subject inviting a fuller examination than was first contemplated, has led to the little volume now offered to the public. As the topics to which the first chapters of the work relate are not altogether trite, they may afford some amusement to the general reader; but the observations of a traveller can add little to the information of those who have made the same countries their residence or study. The principal study of the author has been accuracy of representation: yet he is deeply conscious how remote he may be found from the exactness of truth, whilst attempting, on a first impression, to delineate objects so replete with novelty and interest.'

In the summer of 1802, our traveller embarked on his passage from England to Barbadoes. His remarks on the different currents of air in the tropical atmosphere must often have occurred even to our northern meteorologists. As an instance of the grateful influence of a tropical climate, a case is mentioned of a young person labouring under a severe pulmonic affection, who thought that he awoke as from a painful dream, on approaching the genial latitude, 'and with extravagant signs of joy ran about the deck, exclaiming that an oppressive load had been taken from his head.'—The result, however, is not recorded.

A neat and succinct account is given of Barbadoes, which is the farthest advanced to windward of all our insular possessions in the West Indies, and, consequently, a station of great importance. The dirtiness of Bridgetown, its capital, at first excited an idea that the national character of cleanliness was obliterated in these western colonies: but, on reflection, the author ascribes the warped and decayed aspect of the wooden houses, and the general slovenliness of the streets and of private apartments, to those alternations of heat and rain which are incident to the climate, to the temporary residence of the principal inhabitants, and to the great proportion of houses belonging to the people of colour and emancipated slaves. The debility and perspiration which are induced by walking, the risk of incurring disease by exposure to the sun, or by any excitement

citement of the animal system, the night-air and dews, and the wretched state of the roads after rain, are mentioned as powerful discouragements to excursions in the country. Barbadoes, however, compared with the other West India islands, is represented as healthy.—Where the plough has been introduced, agricultural operations are conducted in a manner both slothful and expensive; it being by no means unusual to see a team of sixteen or even twenty small oxen, and three or four negroes, engaged in a piece of work which a single man, with a horse and cart, would perform with ease in England.

From Barbadoes, Mr. M'Kinnen proceeded northward, sailing through the straits between St. Vincent's and St. Lucia, and between the lofty shores of Martinique and Dominica. This last mentioned island, which he next visited, is an assemblage of mountains, with cultivated patches in the vallies, and on the sides of the hills. The soil, which is but very partially cleared of wood, is reckoned rather unfavourable to cultivation. From the top of one of the mountains, a volcanic smoke was continually emitted, unaccompanied by flame; and a hot sulphureous spring issued from the mountain, in which an egg was completely boiled in three minutes.

The total extinction of the red Charaibs, a few of whom still lead a wandering life in Dominica, appears to be fast approaching; 'and a wretched destiny perhaps awaits the islands of which we have deprived them. At present the strength and energy of a great nation, in its meridian, by the emanation of its population and power supports a forced and unnatural state of society: but when those energies shall cease to operate (for there is an inevitable change that awaits all sublunary states), and Nature resumes her uncontrolled dominion, they probably will become inhabited by a mongrel race of people, under the influence of some superior power, and destitute of that generous and indomitable spirit which many of the American savages cherished in the wildness of their woods; the vigorous forerunner of a dignified freedom, which probably would have attended their subsequent civilization.'

On quitting Dominica, the author sailed nearly round the island of Guadaloupe; of which the coast presented a melancholly picture of deserted plantations, and only here and there a negroe fire.

Antigua, on which Mr. M'K. next landed, exhibited a very different aspect, the grounds being in a high state of culture, and abundantly fruitful. St. John's, the principal town, is well laid out; and though, like most of the sea-port towns in the West Indies, situated on the leeward side, it enjoys peculiar advantages: being within the reach of the easterly breeze,

breeze, and its sloping direction towards the sea carrying off impurities which would otherwise stagnate. On this island, the Moravian brethren have been particularly encouraged in their pious labours of conversion; and the inhabitants have extended to the slaves the privilege of trial by jury in criminal cases.

Returning by Guadaloupe to Barbadoes, Mr. M'Kinnen next visited Jamaica: but here his cursory remarks can interest only those who are strangers to the more detailed descriptions of this important island. We shall, therefore, pass to his cruize among the Bahamas.

The larger clusters of these islands are reckoned fourteen, while the smaller have been computed to amount to at least seven hundred. Notwithstanding the fine and steady climate which they enjoy, and their capability of yielding the varied products of the temperate and torrid zones, the intricacies of a dangerous navigation, and the scanty soil with which most of them are covered, have hitherto operated against their regular colonization. They have consequently attracted less notice than almost any part of the British dominions. They were first discovered by Columbus, in the course of his ever memorable voyage. Their principal productions are cotton, salt, turtle, fruit of various kinds, mahogany, and dyeing-woods.—The *Turks Islands* yield a very considerable quantity of salt, in natural ponds, or *salinas*, which are formed by the violent action of the sea on the calcareous rock. When the salt has crystallized by the heat of the sun, it is sometimes merely broken into pieces, and raked on shore. The process is, however, facilitated by confining the brine in flat pans, which are replenished as the salt is taken out.

'Various traces of the aborigines (who in numbers much exceeded any population likely to ensue) have been discovered at the Caicos: amongst others, utensils formed of clay, and a hatchet of stone curiously embossed with a dolphin's head. In a cave, some sculls, I was informed, had been recently taken up, which, on being touched, immediately mouldered to dust. An old road traversing one of the islands was also found by the first settlers, which they ascribed to the Indians; for the Spaniards, although they exterminated the inhabitants, were indifferent about their country, which they deemed not worth the possession.'

The great *Heneaga* is chiefly known for its treacherous coast, the scene of frequent shipwrecks. About ten or twelve leagues to the northward, lie the *Hogsties*, which are familiar only to the *wreckers*. These are persons licensed by the Governor of the Bahamas to cruize among these islands, and to receive salvage on whatever property they rescue from the waves. They are hardy,

hardy, dexterous, and enterprizing; being habituated, from early life, to the perils of the deep, and to diving for *conchs*, which abound on their shores.—The ensuing dialogue is a striking comment on their notions of morality:

'Happening in the course of one of my passages through the Bahamas to fall in with a wrecker, I held as long a conversation with him as his haste would permit, and was inquisitive on the subject of his occupation. I will set down the dialogue as it took place.

'*Q.* From whence came you?

'*A.* (As it caught my ear) From Providence—last from *Philimingo* Bay in *Icumy* (a familiar way of pronouncing *Flamingo* Bay in *Exuma*).

'*Q.* Where are you bound to?

'*A.* On a *racking* voyage to Quby (Cuba) and the westward.

'*Q.* Are there many of you in this quarter?

'*A.* Morgan, I, and Phinander (Fernandez):—parted company awhile ago.

'*Q.* What success in cruising?

'*A.* Middling—but middling.

'*Q.* We have seen very few wreckers to the eastward—are there many to the westward?

'*A.* We lay with forty sail four months along *Floriday* shore.

'*Q.* Forty sail? Then certainly you must have had many opportunities of being essentially serviceable to vessels passing the Gulf stream, by directing them to keep off from places of danger, with which you made it your business to become acquainted?

'*A.* Not much of that—they went on generally in the night.

'*Q.* But then you might have afforded them timely notice, by making beacons on shore, or showing your lights?

'*A.* No, no (laughing): we always put them out for a better chance by night.

'*Q.* But would there not have been more humanity in showing them their danger?

'*A.* I did not go there for humanity: I went *racking*. (In truth, as strong an apology as any that can be suggested for it.')

Crooked Islands afford both salt and cotton. The latter is cultivated by some of those American loyalists, who, on the cession of East Florida to the Spaniards, migrated to the Bahamas: but, notwithstanding their exertions, the planters are far from being in a thriving condition:

'It was impossible to behold without regret many amiable and industrious planters, who, having been twice driven from their homes, and deluded by a deceitful prospect of prosperity, were now sinking into ruin from which no exertion on the spot could effectually relieve them. Although Nature in all these islands spontaneously brings forth many vegetables, both curious and beautiful, she has hitherto refused to resign herself to continued cultivation. The exotics which are introduced seem feebly and unsuccessfully to struggle with cold winds, the droughts, and unfriendly seasons; whilst a crop of hereditary and worthless weeds *take* possession of the soil prepared for

cultivation, and extract all its nourishment to administer fertility, as they decay, to the native and unprofitable forest trees succeeding them, the elemi, silver-leaved palmettos, and hungry aborigines of the rocks.'

On Acklin's Island, Mr. M'Kinnen's attention was principally directed to the cultivation of cotton, and the habitudes of the flamingo. 'The flesh of this bird is extremely rich, much like that of the wild duck, but with a strong fishy taste. The tongue is certainly delicate; but I did not find it worthy of the high encomiums bestowed on it by the antients; by whom a dish of flamingos' tongues was esteemed one of the greatest delicacies in their luxurious feasts.'

The great Bahama Bank, which occupies an expanse of some hundred leagues in circumference, seems in a great measure to consist of the relics of sea-shells, in the form of sand, more or less rounded by attrition. Of this description, also, are the shores of the Bahama Islands, in general. On proceeding over the great bank to New Providence, the reflection of the white sand rendered the sky almost of a livid colour: while the azure of the horizontal sky seemed, at the same time, flushed with an infusion of pink.

Nassau, the capital of New-Providence, is described as one of the best built towns which the author saw in the West Indies; and it is likewise the principal military and naval station in the Bahamas. Its chief trade is with England, the southern islands of the West Indies, and the United States of America. The civil government of the Bahamas, of which New Providence is the seat, is neatly sketched by this sensible writer: but, as it is modelled on the form of our colonial systems of administration in the west, we forbear to particularize its constitution. Considerable benefit may be expected to accrue to this and the other islands, from an agricultural society which has been lately instituted under the patronage of the legislature of the Bahamas: though little hope seems now to be entertained of raising cotton with success.

The admirers of ferocious daring will be gratified with the portrait which Mr. M'Kinnen has drawn of *Black Beard*, the pirate; who, in the brave Lieutenant Maynard, found at length his conqueror:

'From the nature of Black Beard's position, in a sloop of little draught of water, on a coast abounding with creeks, and remarkable for the number and intricacy of its shoals, with which he had made himself intimately acquainted, it was deemed impossible to approach him in vessels of any force. Two hired sloops were therefore manned from the Pearl and Lime frigates in the Chesapeak, and put under the command of the gallant officer before named, with instructions to hunt

hunt down and destroy this pirate wherever he should be found. On the 17th of November in the year 1718, this force sailed from James River, and in the evening of the 21st came to an inlet in North Carolina, where Black Beard was discovered at a distance lying in wait for his prey. The sudden appearance of an enemy preparing to attack him occasioned some surprise; but his sloop mounting several guns, and being manned with twenty-five of his desperate followers, he determined to make a resolute defence; and, having prepared his vessel over-night for action, sat down to his bottle, stimulating his spirits to that pitch of phrensy by which only he could rescue himself in a contest for his life The navigation of the inlet * was so difficult that Maynard s sloops were repeatedly grounded in their approach; and the pirate, with his experience of the soundings, possessed considerable advantage in manœuvring, which enabled him for some time to maintain a running fight. His vessel, however, in her turn having at length grounded, and the close engagement becoming now inevitable, he reserved her guns to pour in a destructive fire on the sloops as they advanced to board him This he so successfully executed, that twenty-nine men of Maynard's small number were either killed or wounded by the first broadside, and one of the sloops for a time disabled. But notwithstanding this severe loss, the lieutenant persevered in his resolution to grapple with his enemy, or perish in the attempt. Observing that his own sloop, which was still fit for action, drew more water than the pirate's, he ordered all her ballast to be thrown out, and, directing his men to conceal themselves between decks, took the helm in person, and steered directly aboard of his antagonist, who continued inextricably fixed on the shoal. This desperate wretch, previously aware of his danger, and determined never to expiate his crimes in the hands of justice, had posted one of his banditti with a lighted match over his powder magazine to blow up his vessel in the last extremity. Luckily in this design he was disappointed by his own ardour and want of circumspection: for, as Maynard approached, having begun the encounter at close quarters by throwing upon his antagonist a number of hand grenadoes of his own composition which produced only a thi k smoke, and conceiving that from their destructive agency the sloop's deck had been completely cleared, he leaped over her bows, followed by twelve of his men, and advanced upon the lieutenant, who was the only person then in view. But the men instantly springing up to the relief of their commander, who was now furiously beset and in imminent danger of his life, a violent contest ensued. Black Beard, after seeing the greater part of his men destroyed at his side, and receiving himself repeated wounds, at length, stepping back to cock a pistol, fainted with the loss of blood, and expired on the spot. Maynard completed his victory by securing the remainder of these desperate wretches, who were compelled to sue for mercy, and a short respite from a less honourable death at the hands of the executioner.'

The consummate address and bravery of Col. Deveaux, who (as several of our readers may recollect) seized on New Providence with a handful of men, is here also honourably recorded.

' * Occacocke inlet, a little south of Cape Hatteras.'

In his concluding chapter, this agreeeble tourist rapidly notes his progress by the *Berry*, *Bimini*, *Eleuthera*, and *Great Bahama Islands*, to *Charlestown*, in North America. The most prominent passage in the course of these hurried minutes is that in which he traces the eventful history of the *Lucayans*, or aboriginal inhabitants of the Bahamas:

'A passage in Herrera came forcibly to my recollection whilst meditating on the subject, in which he says that on the first arrival of the Spaniards this unsuspecting but devoted people were never satisfied with looking at them: they knelt down, lifted up their hands, and gave thanks to God, inviting one another to admire the *heavenly men*. Twenty years, however, had scarcely elapsed before these heavenly men found it convenient to transport them, by force or artifice, to dig in the mines of Hispaniola; a measure to which the court of Spain was tempted to give its assent by the plausible suggestion that it would be the most effectual mode of civilizing and instructing them in the christian religion. Upon this pretence 40,000 souls (probably the whole population of the islands) were transported to Hispaniola. So exalted was the opinion which this simple people entertained of their destroyers, and so strong and universal is the persuasion of the human mind that a destiny awaits it beyond the miseries and disappointments of its present bounded existence, that many of the Lucayans were induced with cheerfulness to abandon their homes, under a persuasion that they should meet in a happier country the spirits of their deceased friends, with whom the Spaniards respresented themselves as living in a state of society. As the situation of these islands with respect to each other invited a continual intercourse amongst the inhabitants, who probably subsisted in a great measure on fish, one may justly presume they were principally devoted to a maritime life. Some of their canoes were large enough to carry between forty and fifty persons. Indeed many convincing proofs of their intrepidity and expertness in the water occurred after their transportation to St. Domingo; when, finding the delusion which had been practised to decoy them from their native country, they made every effort to regain it. Some few effected their escape, although many were frustrated in the design. Two men and one woman had constructed a raft; and having laid in a stock of Indian corn, and water in gourds, in the hollow of a tree attached to the bottom of the raft, they put to sea, proceeding in a northern course towards New Providence. As might be expected, they were often washed from the deck of their precarious vessel: but being admirable swimmers, and accustomed to struggle with the waves, they regained the raft; and working their way with paddles, they had actually proceeded one hundred and fifty miles on this long and perilous voyage, when, intercepted by a Spanish ship, it was their cruel fortune to be carried back again to the country which they so much detested, and where they were doomed to eternal slavery. There are very few particulars in which the inhabitants of these islands will be found to differ from the natives of Cuba, or of the North American continent, whence in all likelihood they originally emigrated. In person they were of a middle stature, well shaped, but rather fleshy, of an olive

colour, with high foreheads, open countenances and regular features. Their hair was black, lank and thick, sometimes cut short over their ears, and sometimes tied in tresses. They were for the most part naked, and their bodies or faces, like those of the North American warriors, were painted generally red, but sometimes black or white. They were totally ignorant of the use of iron; and the only articles of any value discovered amongst them were cotton and gold. Although averse to war, they sometimes found it necessary to arm themselves in self defence; and on such occasions they made use of javelins pointed with fish bones. The principal talent they possessed, and which the Spaniards found of value, was their extraordinary expertness in diving, having been probably accustomed to subsist on conchs obtained in this mannner in the Bahamas. On this account they were generally transported by the Spaniards still further south, and employed in the pearl-fishery on the island of Cubagua, on the coast of Cumana in South America. It is said that one hundred and fifty ducats, at that time a large price, were often given at Hispaniola for a diver of the Bahamas. They survived, however, but a few years, under the dominion of their oppressors.'

If we have allotted more room to our report of this volume than its size may seem to require, we can only say that we have found in it a greater quantity of pleasing information than is usually contained in the same number of pages. It is, therefore, not without reluctance that we advert to the author's repeated insinuations of the *comfortable* condition of the West India slaves. These victims of European rapacity may experience better or worse treatment, according to the dispositions of their masters and overseers: but we know the amount of the judicial depositions which were submitted to the legislature; we know that, when Lord Seaforth recommended it to the Assembly of Barbadoes to make the murder of a slave felony, his proposal was indignantly rejected; we know that the Guinea trade is a deliberate insult on every feeling of justice and humanity; and we cannot patiently tolerate any alleged defence, or even extenuation, of such a system of enormity. **Muir.**

ART. XV. *The Spirit of Discovery;* or, the Conquest of Ocean, a Poem, in Five Books: with Notes, historical and illustrative, to which are added, smaller Sea-pieces, Epitaphs, &c. By the Rev Wm. Lisle Bowles, Prebendary of Salisbury, and Chaplain to H. R. H. the Prince of Wales. Crown 8vo. pp. 280. 9s. Boards. Cadell and Davies.

WE are seldom disposed to augur favourably of the effect of any composition, which is introduced to our notice by a formal explanation of the design, and of the relation of its several parts. An early anxiety to sketch and vindicate the plan

betrays something like consciousness of faulty arrangement or inherent obscurity; while the poor reader, who very good-naturedly peruses the preliminary analysis, is apprized of all the secrets of the work before he begins it, and consequently proceeds with languor, if he proceed at all. Since the Rev. author of 'the Spirit of Discovery' shrinks not from the strictest investigation, we could very readily have excused the extreme complaisance with which he labours to prevent the inattentive reader from hinting at *carelessness of arrangement:* but, notwithstanding this discouraging circumstance, we have accompanied him in his excursive effusions with no unpleasing emotions. The poem opens with this animated address to his lyre:

'AWAKE A LOUDER AND A LOFTIER STRAIN!
Beloved Harp, whose tones have oft beguil'd
My solitary sorrows, when I left
The scene of happier hours, and wander'd far,
A pale and drooping stranger; I have sat
(While evening listen'd to the convent's bell)
On the wild margin of the Rhine, and woo'd
Thy sympathies, "a-weary of the world,"*
And I have found with thee sad fellowship,
Yet always sweet, whene'er my languid hand
Pass'd carelessly o'er the responsive wires,
While unambitious of the laurell'd meed
That crowns the gifted bard, I only ask'd
Some stealing melodies the heart might love,
And a brief sonnet to beguile my tears!

'But I had hope that one day I might wake
Thy strings to higher utterance; and now
Bidding adieu to glens, and woods, and streams,
And turning where, magnificent and vast,
Main Ocean bursts upon my sight, I strike,—
Rapt in the theme on which I long have mus'd,—
Strike the loud lyre, and as the blue waves rock,
Swell to their solemn roar the deep'ning chords.'

The Spirit of the Ocean, the Shade of Camoens, and Mr. Barton, an early friend of the author, are next successively invoked: but the subject properly commences with the resting of the ark on the mountains of the great Indian Caucasus; which Sir Walter Raleigh, and Mr. Clarke, in the Introduction to the History of Navigation, consider as corresponding to Ararat. In this and some other particulars, Mr. Bowles ventures to deviate from the common opinion, and even from historical records; and for these deviations, his apology appears to

'* Shakespeare.'

be

be sufficiently reasonable. 'I must,' he says, 'beg it to be remembered, that History and Poetry are two things; and that the Poet has a right to build his system, not on what is exact truth, but on what is at least plausible; what will form, in the clearest manner, a WHOLE; and what is most susceptible of poetical ornament.'

The mention of the ark, which is supposed to have furnished the first ideas of navigation, suggests some reflections on the present state of the world, as contrasted with its deplorable condition immediately after the flood. A picture of the wreck of the deluge is succeeded by one of a very opposite description:

'So placid Evening steals
After the lurid storm, like a sweet form
Of fairie following a perturbed shape
Of giant terror, that in darkness strode.
Slow sinks the lord of day; the clust'ring clouds
More ardent burn; confusion of rich hues,
Crimson, and gold, and purple, bright inlay
Their varied edges; till before the eye,
As their last lustre fades, small silver stars
Succeed; and twinkling each in its own sphere,
Thick as the frost's unnumber'd spangles, strew
The slowly-paling heav'ns. Tir'd Nature seems
(Like one, who, struggling long for life, had beat
The billows, and scarce gain'd a desert crag)
O'er-spent to sink to rest: the tranquil airs
Whisper repose. Now sunk in sleep reclines
The Father of the world; then the sole moon
Mounts high in shadowy beauty; every cloud
Retires, as in the blue space she moves on
Amid the fulgent orbs supreme, and looks
The queen of heav'n and earth. Stilly the streams
Retiring sound; midnight's high hollow vault
Faint echoes; stilly sound the distant streams.'

It is then predicted to Noah by the Angel of Destruction, in a dream, that the eventful discovery of America, and the horrors of the slave-trade, will take place: while another angel explains to him, in his *waking* hours, the future progress of society, the growth of superstition, and the triumphs of Christianity and navigation.—Book II. commences with a wish that, as Noah saw the history of his posterity revealed in vision, so we may be enabled to take a retrospective view of ages that are past, and contemplate the splendor of Thebes and Edom. Referring to the sacred writings as the earliest authentic record of history, the poet celebrates the sons of Cush, the worship of the ark in Egypt, the voyage to Arabia and Ophir, the striking effects of the Monsoon, &c. The glory of Tyre, and the discoveries of her navigators,

vigators, next introduce some poetical glimpses of the Italian and Spanish shores, the Straits of Gibraltar, and the British Isles.

The prosperity and the fall of Tyre are thus strongly contrasted:

> 'So did thy ships to earth's wide bounds proceed,
> O Tyre, and thou wert rich and beautiful
> In that thy day of glory. Carthage rose,
> Thy daughter and the rival of thy fame,
> Upon the sands of Lybia; princes were
> Thy merchants; on thy golden throne thy state
> Shone, like the orient sun. Dark Lebanon
> Wav'd all his pines for thee: for thee the oaks
> Of Bashan tower'd in strength: thy gallies cut
> Glittering the sunny surge; thy mariners,
> On ivory benches, furl'd the 'broider'd sails,
> That looms of Ægypt wove, or to the oars,
> That measuring dipp'd, their choral sea songs sung—
> The multitude of isles did shout for thee,
> And cast their emeralds at thy feet, and said,
> "*Queen of the Waters, who is like to thee?*"
>
> 'So wert thou glorious on the seas, and said'st,
> "*I am a God*, and there is none like me."
> But the dread voice prophetic is gone forth.
> "Howl, for the whirlwind of the desert comes!
> Howl ye for Tyrus, for her multitude
> Of sins and dark abominations cry
> Against her," saith the LORD; "In the mid seas
> Her beauty shall be broken; I will bring
> Her pride to ashes; SHE SHALL BE NO MORE."
> The distant isles shall tremble at the sound
> When thou dost fall; the princes of the sea
> Shall from their thrones come down, and cast away
> Their 'broider'd robes; for thee they shall take up
> A bitter lamentation, and shall say,
> "How art thou fall'n, renowned city! THOU
> Who wert enthron'd glorious on the seas,
> To rise no more."*

The rise and triumphs of our own island are then commemorated, in these glowing strains:

> 'So visible, O GOD,
> Is thy dread hand in all the earth! Where Tyre
> In gold and purple glitter'd o'er the scene,
> Now the poor fisher dries his net, nor thinks
> How great, how rich, how glorious, once she rose!
> Meantime the farthest isle, cold and obscure,

'* See the awful and striking language of Isaiah, Ezekiel, &c.'

Whose

Whose painted natives roam'd their woody wilds,
From all the world cut off, that wond'ring mark'd
Her stately sails approach, now in her turn,
Rises a star of glory in the West —
ALBION, THE WONDER OF THE ILLUMIN'D WORLD.
She sees a Newton wing the highest Heav'ns:
She sees an Herschell's* daring hand withdraw
The luminous pavilion, and the throne
Of the bright SUN reveal: She hails the voice
Of holy truth amid her cloister'd fane,
Where the clear anthem swells: Sees Taste adorn
Her palaces; and Painting's fervid touch
Bid the rich canvas breathe: Hears angel strains
Of Handel, or melodious Purcell pour
His sweetest harmonies; sees Poesy
Open her vales romantic, and the scenes
Where Fancy, an enraptur'd votary, roves
At eve: She hears her Shakespeare's voice, who sits
Upon a high and charmed rock alone,
And like the genius of the mountain, gives
His rapt song to the winds, while Pity weeps,
Or Terror shudders at his changeful tones,
As when his Ariel soothes the storm! Then pause,
For hark! the lone waves answer, "Lycidas
"Is dead, young Lycidas, dead ere his prime,"†
Whelm'd in the deep beyond the Orcades,
Or where the "vision of the guarded mount,
"BELERUS holds."‡

'Nor skies, nor earth, confine,
Albion, thy march of glory; on she speeds—
The unknown barriers of the utmost deep
Her prow has burst, where the dread genius slept
For ages undisturb'd, save when he walk'd
Amid the darkness of the storm! her fleet
E'en now along the East rides terrible,
Where early-rising commerce cheer'd the scene!
Heard ye the thunders of her vengeance roll,
As NELSON, through the battle's dark red haze
Aloft upon the burning prow directs,
Where the dread hurricane, with sulph'rous flash,
Shall burst unquenchable, while from the grave
Osiris AMPLER seems to rise? Where THOU,
O Tyre, didst awe the subject seas of yore,
ACRE e'en now, and ancient CARMEL hears

'* See Herschell's wonderful discoveries relating to the sun.'

'† Milton's exquisite Lycidas, here introduced, rather than the sublime "Paradise Lost," on account of its maritime cast.'

‡ "The dread vision of the guarded Mount."—Milton.

The cries of conquest: mid the fire and smoke
Of the war-shaken citadel, with eye
Of temper'd flame, yet resolute command,
His brave sword beaming, and his cheering voice
Heard mid the onset's cries, his dark-brown hair
Spread on his fearless forehead, and his hand
Pointing to Gallia's baffl'd chief, behold
The British Hero stand! Why beats my heart
With kindred animation? The warm tear
Of patriot triumph fills mine eye! I strike
A louder strain unconscious, while the harp
Swells to the bold involuntary song.'

This ensuing song is a spirited epode on the Siege of Acre, and British triumphs in the East.

In a poem of such limited length, and of such high import, we could gladly dispense with superfluous dilatation, and tame recurrence of subjects already discussed. To the fate of Tyre, and the resting of the ark, the author again alludes in the third book: but from them we willingly pass to the fall of Babylon, the character and policy of Cyrus, his ill-fated expedition to the East Indies, the Empire of Alexander, and the Indian account of the deluge, which are all touched with solemnity and interest.

In the fourth book, Commerce appears standing on the Pharos of Alexandria, and addressing the nations of the world. From the great maritime expeditions of antiquity, the poet passes to discoveries of more modern times, and bestows some appropriate lines on the voyage of Henry of Portugal. The circumstance of one of the ships having been driven by a storm to Madeira introduces a beautiful episode, founded on the romantic story of Robert a Machin. As a specimen of the tender and pathetic, in which Mr. Bowles seems formed to excell, we quote the following elegiac stanzas;

'INSCRIPTION.

'ANNA D'ARFET.

I.

"O'er my poor ANNA's lowly grave
No dirge shall sound, no knell shall ring,
But Angels, as the high pines wave,
Their half heard 'MISERERE' sing!

II.

"No flow'rs of transient bloom at eve
The maidens on the turf shall strew;
Nor sigh, as the sad spot they leave,
"SWEETS TO THE SWEET! A LONG ADIEU!"

III.

" But in this wilderness profound,
O'er her the dove shall build her nest,
And ocean swell with softer sound
A REQUIEM to her dreams of rest!

IV.

" Ah! when shall I as quiet be,
When not a friend, or human eye,
Shall mark beneath the mossy tree
The spot where we forgotten lie.

V.

" To kiss her name on the cold stone,
Is all that now on earth I crave;
For in this world I am alone—
Oh lay me with her in the grave."
" Robert a Machin, 1344.—*Miserere nobis, Domine.*"

Wider views of discovery next open on the poet's vision; and he pays a passing tribute to the merits and misfortunes of Camoens, and to his faithful slave, Antonio. Columbus, the polarity of the needle, the discovery of America, some suitable reflections, and a short allusion to our circumnavigator, Drake, occupy the rest of the chapter.

Book V. is chiefly devoted to some of the misfortunes attendant on the progress of maritime discovery; particularly to the cruelties exercised on the natives by the first invaders of America, the crying evil of West Indian bondage, and the lamented fate of Cook, Peyrouse, and divers celebrated navigators. On these and other parts of his plan, Mr. Bowles might have safely enlarged: but even the fastidious will hardly deny that he has alluded to them with elegance and feeling.

'The poem (says Mr. B.) having thus gained a middle and an end, the conclusion of the whole is that, as the uncertainty in the physical world has been by DISCOVERY cleared up, so all the apparent contradictions in the moral world shall be reconciled. We have many existing evils to deplore; but when the SUPREME DISPOSER'S plan shall have been completed, THEN THE EARTH, which has been explored and enlightened by discovery and knowlege, shall be destroyed; but the MIND OF MAN, rendered at last perfect, shall endure through all ages, and "JUSTIFY HIS WAYS FROM WHOM IT SPRUNG."

Although the author be thus solicitous to vindicate his design and the distribution of his subject, the conduct of the poem is not distinguished by any skilful adaptation of parts, or beautiful concatenation of incidents. The same theme, in the hands of a bolder genius, would have called forth more exalted and more diversified strains: but Mr. Bowles has at least attained to a certain

certain degree of amiable dignity, and to chaste, pathetic, tierce, and musical numbers.

The titles of the smaller pieces are, 'The Bells of Ostend,' 'Stormy Evening at Weymouth,' 'The Laplander's Song,' 'A beautiful Woman on the Citadel of Plymouth,' 'Lines on Falconer,' 'Stokes'-bay,' 'Epitaph on * * * Walmesly, Esq.,' 'Epitaph on the Rev. John Honeywood,' 'Age,' 'On a young Woman, who died at eighteen, leaving an infant Child,' 'Rubens's Landscape,' 'On the harp and despair of Cowper,' and 'Prospero's Adieu to Ariel.'—Rubens's Landscape, which is the longest, was suggested by a picture in the possession of Sir George Beaumont. Its chief merit consists in describing, in pleasing blank verse, the great variety of objects delineated in the landscape.—The other minor compositions manifest a classical and refined taste. We select the verses on the beautiful woman on the citadel at Plymouth, 'returning, as the ship, in which her husband sailed, disappeared:'

I.

"I see the dim sail no more—
It is pass'd like the track of the wind;
And THOU mays't forget, on some far-sever'd shore,
The friend thou hast left behind.
But every warm blessing my soul can bestow,
Go with thee wide over the main;
And mays't thou—oh never—my wretchedness know,
Till we meet—meet in transport—again!

II.

"Thy voice—now I hear it no more—
That spoke so endearing and kind;
I hear but the sound of the surges that roar,
And the sea-bird that cries in the wind;
And cold hangs the evening, the rack hurries fast,
And wet is my hair with the rain;
O how many a night shall be heavily past,
Ere I rest on thy bosom again!

III.

"When darkness descends on the sea,
Wilt THOU to thy cabin retire,
And think with a tear of affection on me,
And my desolate evening fire?
How mournful, alas, will that evening low'r!
I shall watch, as it falls, the cold rain;
And count ev'ry night, ev'ry morn, ev'ry hour,
Till I rest on thy bosom again."

The handsome typography and embellishments of this little volume agreeably harmonize with the gracefulness of its composition; and the whole performance is creditable to the author's intimacy with the Muses.

Muir. ART.

ART. XVI. *A Treatise on the Lues Bovilla, or Cow-Pox.* By Benjamin Moseley, M.D., Physician to the Royal Military Hospital of Chelsea, &c. 2d Edition, with considerable Additions. 8vo. pp. 142. 5s. sewed. Longman and Co. 1805.

THE respectable rank in the profession which Dr. Moseley holds, as Physician to a great national establishment, might justify much higher pretensions than such as are supported by the merits of the treatise before us. We have seldom seen a work which bore, more distinctly than the present, the stamp of an intemperate endeavour to carry beyond the reach of rational investigation, a subject of the highest importance to mankind; and we cannot sufficiently reprehend the disposition, which so universally appears through the whole of this performance, to impose on the judgment of the public, by the substitution of bold assertion and illiberal invective, for a candid and philosophical inquiry after truth. With those who have time and disposition to examine, this publication bears too many internal evidences of error to mislead: but where it is merely known that a Physician of standing and respectability comes forwards, with an appearance of candour, of zeal for the honour of his profession, and regard to the interests of the public, to stem the torrent of popular prepossession, by what are represented to be unquestionable facts and incontrovertible reasoning, it becomes the more necessary to put in a caveat, if there be any circumstances connected with his work which diminish our confidence in its accuracy.

In the very first page of the preface, we find an observation which gives no flattering idea of the author's judgment. He there tells us that it is his firm opinion 'that experience is not necessary to know, the cow-pox cannot be a preventive to the small-pox.—For on the principles of pathology, and analogy; from the laws of the animal œconomy, and the want of reciprocity between the two diseases, it is impossible to believe, without an entire subversion of our reason, that either should render the human frame unsusceptible of the other.' It requires but little philosophy to know that we are not intitled to infer any thing but from experience. Analogy is frequently delusive; it may be employed with caution in the absence of direct evidence: but it would be the height of extravagance to conceive that it can supersede fact, or render inquiry unnecessary. We presume that Dr. Moseley is not apprized of the nature of that constitutional change, which produces unsusceptibility to small-pox in those who have gone through that disease; and we take it for granted that he would hardly venture a conjecture on those minute differences in organization which

which existed before and after its attack. Until he is able to inform us on these points, and to prove that the ultimate changes in organization, effected by small-pox and by cow-pox, are not the same, he will go but a little way in his attempt to interrupt vaccine inoculation, by any thing but an appeal to facts and experiments.

The Doctor is obliged to admit that cow-pox lessens, for a time, the disposition to receive small-pox: but he says that in this it does no more 'than the Scaldhead; or a violent state of the Itch; or the Yaws; or the Leprosy; or the *Pustule Maligne;* or the temporary influence of any morbid inoculation from diseased animals; or the bites of venomous creatures; or wounds, that dissecters of dead bodies sometimes accidentally give themselves.' When we hear an *à priori* argument gravely employed against the possibility of cow-pox doing what it is pretended that it can effect, is it not fair to ask, what is the minute and essential difference between an action which produces a change of impression for a short time only, and that which keeps up the change for a long series of years, or for life? It will hardly be asserted that there is an affinity between small-pox, and any of these complaints which are enumerated as affording a temporary protection against it; nor is it at all necessary to concede that such affinity should also exist between that disease and cow-pox, in order to render the one a preventative of the other. Dr. Moseley is a friend to analogy: but, while he has recourse to it where it can have no place, he omits to apply it when he can do so with propriety. He tells us that he has the fullest conviction, that the quality of variolous matter used for inoculation will not influence the quality of the disease arising from it; and that, if a subject in the small-pox have 'inveterate Scurvy, Scrophula, Itch, Syphilitic infection, or Consumption, matter may be taken from it for inoculation, with as much safety as if none of these disorders had been present:' but what peculiarity can he prove in the case of the matter of cow-pox, to justify the supposition that this is not governed by similar laws with other animal poisons? As the idea which he entertains on this subject is repugnant to the usual course of nature, it may be justly retorted that it 'has been adopted in open defiance of every principle of pathology and of analogy in medicine.'

The author seems to be anxious to prove that vaccine inoculation teems with evils of every description. Its ravages are even not to be confined to the corporeal part, like those of its prototype of Pandora. This modern Prometheus hesitates at receiving the proffered gift on account of its bestial origin, and makes many amusing though indelicate allusions to the probable

bable 'mutations' which may be produced on the human character, by 'quadrupedan sympathy.'

Dr. M. advises an anti-cowpox-author to 'imitate the alligator, on entering the lists; and to swallow a great deal of dirt before the combat, to enable him to sink his antagonist in the mud.' This piece of advice it might fairly be expected that he himself would practise, were it not readily discernible that it is unnecessary for the purpose of enabling him to cloud the elements of controversy; for his constant dread of the 'paroxysms of belluous fury,' produced by the 'brutal' influence of cow-pox, has given rise to such a sensorial fermentation, as we doubt not will be sufficient for all the purposes of contest, during the whole of a long protracted literary warfare.

Dr. Moseley asserts, with an imposing confidence, that none among the middle and inferior ranks of society in the metropolis, unless attacked by surprise or with threats, or cajoled by artifice, will now expose their children to cow-pox inoculation. What may have been the means employed by anti-vaccinists to stifle all inquiry into the nature and effects of cow-pox, we know not: but the insinuation here made is offensive and disgraceful, and it comes within our own knowlege to be able to contradict the unqualified assertion combined with it.

The whole of the 1st part of this treatise is occupied with general remarks on cow-pox, which are lively and amusing, though for the most part sarcastic and illiberal; with the evidence before a Committee of the House of Commons, of medical men on Dr. Jenner's petition; and with the history of the measures which have been adopted to bring vaccination into practice. The 2d part is intended to prove, 1st, that the cow-pox is not a security against the small-pox; 2dly, that the cow-pox gives rise to many serious complaints, which do not occur from variolous inoculation; and 3dly, that it does not afford any prospect of exterminating small-pox.

It does not belong to our province to examine into the accuracy of all the evidence stated respecting the occurrence of small-pox after cow-pox. Dr. Moseley mentions many cases of this kind, which it is not necessary to particularize; and he informs us that he has nearly 1000 instances more by him, of the mischief and failure of cow-pox, which he will take care shall be laid before the world.—Such a mass of evidence proves too much; and it must tend to affect the doubts of many who were even unbelievers in vaccination. To suppose that there is only one virtuous physician in the metropolis, who will step forwards as the champion of truth, and that there is a general system of fraud pursued by the profession in order to mislead, are opinions as singular as that it should have happened only to

one

one man, or set of men, to see instances of failure, which others have in vain tried to produce. When it is known that the individual who thus presents himself has been a decided enemy to vaccination from the commencement,—that he has condemned, as useless and absurd, any examination into its efficacy,—and that he has been anxious to vilify and decry it by every means in his power,—it may well be asked whether such a person, who does not, by his own admission, know any thing about cow-pox practically, has the common qualifications for examining into and collecting evidence on the subject? Would Dr. Moseley himself have been inclined to give implicit credit to the cases adduced by the furious opponents of variolous inoculation? and would he not rather have preferred the evidence of personal experience, and the testimony of men who, at least, carried with them the appearance of candour? Pertinacious opposition is always to be suspected; and we doubt even whether the delicate remedy for ophthalmia, mentioned in a note to page 86, and recommended for the committee who reported on the cases at Fullwood's Rents, would be able to clear the eyes of Dr. Moseley and his friends, sufficiently to capacitate them for accurate and dispassionate observation on the subject of cow-pox.

We have already made some remarks on the occurrence of small-pox after vaccine inoculation *, and the effects which this occurrence should have on the practice. To those, therefore, we shall refer our readers; only observing at present that, though we feel satisfied as to the general preventative powers of cow-pox, we by no means are of opinion that inquiry into the extent of it ought to be prevented. Let adverse cases be examined with attention and candour; and let it be the endeavour of medical men to discover what proportion the cases, in which small-pox occurs after cow-pox, bear to those in which small-pox appears a second time. The possibility of the latter is denied by the present author, but we believe it to be irrefragable. Dr. Moseley gives a long catalogue of evil consequences resulting from vaccine inoculation: but, from the cases which he adduces in support of them, he seems to us to ascribe to the effects of that practice every complaint which comes on within many months afterward. He appears to be easily satisfied with evidence of the inefficacy or danger of cow-pox, but sets at nought every document of an opposite nature. Death by cow-pox he mentions as a common event: but we cannot so readily forget the uniform mildness of its symptoms observed

* See the account of Mr. Goldson's pamphlet, M. R. for November last.

by

by other practitioners, as to place any reliance on the unqualified expressions which the author employs to evince its malignity and danger.

We shall have occasion to mention, in another part of this number, the result of a few inquiries into the accuracy of Dr. Moseley's statements; and from these we are by no means inclined to consider his statements as possessing any claims to accuracy. We have no doubt that some friends to humanity will continue the investigation; in which, however, it is hardly necessary to do more than to shew in a few instances an inattention to correctness, in order to remove the impression which the other cases may effect.

It is matter of much regret to us that a physician, and a physician moving in a respectable sphere, should join with some of the lowest and most unworthy pretenders to medical character in an outcry against vaccination.—We are friends to discussion, and we think that manly opposition is to be encouraged as favourable to the discovery of truth: but the spirit uniformly shewn by Dr. Moseley on the subject of cow-pox is highly unworthy of him, and such as we hope he will in time blush to recollect. Yell.

MONTHLY CATALOGUE,

For AUGUST, 1805.

MATHEMATICS, &c.

Art. 17. *Newton refuted.* A Geographical, Nautical, Mechanical, and Mathematical View of the Universe. By W. Parkes. 8vo. 3s. Robinsons.

THIS is another * attempt to shake the fabric of the Newtonian Philosophy,—the impulse of a fly against St. Paul's. This author, however, has not *half the stuff* in him that Mr. Cormouls displays, and scarcely whimsical absurdity enough to make us laugh: yet the concluding sentence of the following passage extorted a smile from us:

'Sir Isaac Newton, who lived in happier times, fell in love with and espoused this hypothesis; and he surpassed all the philosophers that were before him in labouring to establish the Pythagorean, or, as it was then called, the Copernican, system of Astronomy. To obtain this end, he exerted all his great abilities, and laboured with so much zeal and success, that he lived to see it received and countenanced by the greater part of the European and Christian philosophers; yet, to their eternal disgrace, it is not acknowledged by the Indian or heathen philosophers, neither is it practised by those who profess to believe it.'

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* See p. 369 of this Review.

What

What will future enlightened ages think of those narrow-minded bigots, those persecutors, Professors Robinson and Hornsby?

'I have lately made an offer to the Vice Chancellor Hornsby, and Profesor Robinson, at the University of Oxford, to reconcile these sciences, and make them coincide; but this proposal was rejected, and these gentlemen would neither hear themselves, nor suffer their students to attend a lecture on this grand national subject: what then must the reader think of these learned Professors, who set their faces against an improvement of such importance to our commerce, and to our national defence – the navy?'

The consummation of the overthrow of the Newtonian Philosophy takes place in this paraphrase:

> "Nature and Nature's laws of old were known
> Ere proud Philosophers had built their throne;
> God's holy truth shone forth divinely bright,
> Before great *Newton* flourish'd, – *there was light.*"

We now take our leave, in tolerably good humour; yet we cannot help suggesting to Mr. Parkes and his fellow-labourer in the same cause, that, when the fever of writing and refutation again comes on, some wholesome restraints might be applied by medical friends. R.W.

Art. 18. *A Collection of Mathematical Tables*, for the Use of Students in Universities and Academies, for the practical Navigator, Geographer, and Surveyor, for Men of Business, &c. By Andrew Mackay, LL.D. F.R.S. Edinb. 8vo. 7s. Boards. Longman and Co. 1804.

We consider this as a most capital collection of useful tables; the number of them being 93, and the price, as it appears to us, very moderate. No doubt, the utility of this volume will depend on the accuracy of the individual tables; and it is impossible for us to speak to this point: but the author, in his preface, says that very great attention has been paid to the correction of the press. Among other tables, we notice one for converting common logarithms into hyperbolic, and conversely: this is an useful table: such an one is inserted in Callet's Tables of Logarithms, but we do not recollect to have met with it in any of our English publications.—To the tables, an introductory explanation is prefixed. D.

Art. 19. *The Description and Use of the Sliding Gunter in Navigation.* By Andrew Mackay, LL.D. F.R.S. Edinb. 8vo. 4s. 6d. Boards. White, &c.

This is a very good description of a most useful instrument, especially when great accuracy is not required. Subjoined is the description of another Scale, called *the Maritime Scale.* D.

Art. 20. *On the Modifications of Clouds*, and on the Principles of their Production, Suspension, and Destruction: being the Substance of an Essay read before the Askesian Society in the Session 1802, 1803. By Luke Howard, Esq. 8vo. 2s. 6d. Arch.

We

We meet in this essay with little that is new, except Latin class-names for clouds under their different modifications. There is surely something of ludicrous importance in classifying and defining, with Linnéan formality, and in choice Latin, the tribe of clouds, of which the varieties are only seven. In the author's philosophy, we do not find much that calls for remark. R.W.

Art. 21. *A Map illustrative of the Changes of the Planet Venus*, in respect to her apparent Situation in the Heavens (as seen from the Earth) East or West of the Sun; and whereby she becomes successively an Evening and a Morning Star. 8vo. 1s. Allen.

We are at a loss to imagine a reasonable pretext for the appearance of this map. A person might, with equal grounds of propriety, select from some book on Astronomy, an Account and Explanation of the Lunar Phases. D.º

Art. 22. *Six Lectures on the Principles and Practice of Perspective*, as applicable to Drawing from Nature, accompanied with a Mechanical Apparatus. By John George Wood. 4to. pp. 77. and separate Apparatus. 1l. 15s. Boards. Faulders.

The chief difficulty of demonstrating the Rules of Perspective consists in this, that diagrams inadequately represent solid bodies; and we think that, in a theoretical treatise of perspective, schemes made of pasteboard, of three dimensions, might be introduced with great advantage to the Student. The intention of the author of this treatise is not, however, to demonstrate the Rules of Perspective geometrically, but to teach the rules practically; and to make the reason of such rules, by the aid of an apparatus, sensible and apparent. This plan of practically teaching Perspective strikes us as eligible; and it appears to us that the examples in the present apparatus may be of more use than a hundred examples given on a plane. The machinery is simple, but, for obvious reasons, we do not undertake to describe it. Considering the price of the whole, however, we apprehend that the author might have afforded an apparatus of better workmanship.

As we have already mentioned, this work is not designed for those who wish to study Perspective mathematically: the author indeed frequently talks of proof and demonstration, but goes no farther in this arduous line, than by desiring the reader to look through the eye-hole of his machinery, or to trace a figure with chalk on the blank glass.

We cannot quit this subject without making two observations: 1st, that writers on Perspective, by multiplied examples, curious cases, and fine engravings, give a price to their works beyond all measure and propriety; and secondly, that they exalt too highly the practical utility of their art. The Architectural Designer ought to know Perspective in all its niceties: but, in Painting, extreme exactness in delineation is not required: the former represents objects on a plane, knowing their shape and their situation with respect to the plane: the painter represents objects as they appear to him, and is regardless whether the round figure before his eye be, by mensuration, an exact circle or not. D.º

MEDICAL.

Art. 23. *Observations on some late Attempts to depreciate the Value and Efficacy of Vaccine Inoculation.* By Samuel Merriman. 8vo. pp. 35. 1s. 6d. Murray. 1805.

In this judicious and well-written pamphlet, the author not only combats with force and success much of Dr. Moseley's reasoning against the propriety of vaccine inoculation *, but shews that, in some cases into which inquiry has been made, Dr. M. has not been correct in his statement of facts. The following observations are intended to contradict an insinuation which it has been attempted to enforce, that some interested motive is at the bottom of every endeavour to promote and extend the practice of vaccine inoculation:

'Nothing is more clearly demonstrable than the contrary. Every medical man, who practises or recommends Vaccination, is a loser by his philanthrophy. Exclusive of the very great number of persons whose children have been vaccinated gratuitously, (and among them are many who used to pay for variolous inoculation) those, who formerly gave large fees, give now much smaller ones, and among the middling classes, the fee is generally diminished one half:—add to this, that the diffusion of the Small Pox by contagion, a very considerable source of profit, is almost at an end. These severe losses are, however submitted to without a murmur, by a very great majority of practitioners, who, to their honor be it spoken, suffer not the desire of gain to prevail over the dictates of their conscience, and the desire of doing good. Can the opposers of Vaccination lay their hands on their hearts, and declare that they are influenced by the same honest motives?'

Mr. M. compares the opposition made to variolous with that which was made to vaccine inoculation; and he shews that the same objections of inefficacy and constitutional injury were as violently urged by those who resisted the introduction of the former, as they now are by those who oppose the latter practice. 'Notwithstanding, however, the decided opposition which was so steadily made to the progress of Inoculation,—netwithstanding the adverse cases which were published and reported against it, the intrinsic value of the practice, and its generally successful issue, caused it at last to obtain universal approbation. The Wagstaffe's the Massey's, and the Howgrave's died and were forgotten; their works are only rememberd as examples of illiberality, casuistry, and prejudice.'

We consider this pamphlet as well worth the perusal of our readers; and we shall conclude our notice of it, by giving the author's own account of his inquiries relating to one or two cases mentioned by Dr. Moseley; which amply justifies the conclusion that the Doctor has attended much more to the quantity than the quality of his evidence. One of the cases is that of a child 6 years old, who was inoculated with vaccine matter by Mr. Ring, and had the cow-pox in May 1800, but is stated to have had the small-pox in the natural way, nine months afterward. The result of an examination of the parents, by Mr. Merriman, accompanied by a friend, is as follows:

* See p. 427 of this Number.

'That

'That the boy was inoculated for the Cow Pox by Mr. Ring; that some months after, the exact time the mother cannot recollect, he had, what *she* thought, the Small Pox. That she shewed the child, whilst under the eruption, to Mr. Leighton, Surgeon, of Welbeck Street, and Mr. Draper, Apothecary, of Bulstrode Street, Marylebone; who both declared that the eruption was the *chicken pox*; that they both saw it when it was at or near the height; that Dr. Moseley did not see the child during the time of the eruption, nor did any other medical man, except those above mentioned; that a gentleman, who she supposes was Dr. Moseley, came to her about two or three months ago, and inquired if her child had not had the Small Pox after Vaccination, to which she replied she thought he had; Dr. Moseley, *without making any inquiry into particulars*, said, there was no doubt about it. She further said, that the eruption continued out only a few days, *she is positive not a week*, and she believes the eruption was dried away at the end of five days at the farthest.

'There are very visible on the breast several marks left by this eruption.'

As an instance of the disadvantages produced on the constitution by cow pox, Dr. Moseley states that the elder son of Mr. Englefield, of Kentish Town, who had been vaccinated by Mr. Sandys, 'soon after the inoculation, broke out in violent ulcerations, and died in a miserable manner.' Mr. Merriman informs us that he is authorized by Mr. Sandys to contradict this report: 'Mr. Sandys (says he) stated to me expressly, that the elder child, as well as his brother, recovered perfectly from the Vaccination; that a slight eruption on the skin, altogether distinct from and independent of the Cow-pox, afterwards appeared, but that there was nothing at all uncommon or alarming in this eruption; that about three months after being vaccinated, the eldest son was attacked with a peripneumony, of which he died.' Yell.

Art. 24. *Observations addressed to the Public in general on the Cow Pox*, shewing that it originates in Scrophula, commonly called the Evil; illustrated with Cases to prove that it is no Security against the Small-Pox. Also pointing out the dreadful Consequences of this new Disease, so recently and rashly introduced into the human Constitution. To which are added, Observations on the Small-Pox Inoculation, proving it to be more beneficial to Society than the Vaccine. By R. Squirrell, M. D. formerly resident Apothecary to the Small Pox and Inoculation Hospital. 8vo. pp. 75. 2s. 6d. Highley.

On reading the title page of this work, we expected to have found it the vehicle of some empirical nostrum; and we think that the author has exercised a great degree of forbearance, in withholding for the space of 75 pages, the recommendation of some of his celebrated medicines. The attention of the public is arrested in every part of the town with the author's advertisements, of formidable magnitude: and we have only to observe of this pamphlet, that it does not disgrace the mode adopted by him for giving it publicity. Do

Art. 25. *A Letter to Wm. Wilberforce, Esq. M. P.* &c. &c. &c. by Jas. Carmichael Smyth, M. D. containing Remarks on a Pamphlet, entitled

entitled an Account of the Discovery of the Power of Mineral Acid Vapours to destroy Contagion, by John Johnstone, M. D. published in London in 1803. 8vo. pp. 34. 1s. Callow. 1805.

Dr. Johnstone's pamphlet was intended to invalidate both Dr. Smith's and Mr. Morveau's claim to the discovery of the efficacy of mineral acid vapour in destroying contagion; and to substantiate that of his father, who mentioned the use of the vapour of muriatic acid so early as the year 1758, and was afterward in the habit of recommending it for the cure of fever. Dr. Smyth here vindicates his right to the discovery of the efficacy of nitrous vapour, and contends that there is no reason for considering Dr. Johnstone, sen. as the first person who was in the habit of employing the vapour of muriatic acid to destroy contagion.

From the remarks made by Dr. John Johnstone, in the pamphlet to which this is an answer, we were disposed to consider the claim of his father to the discovery of the effects of muriatic vapour as substantiated; and still it appears that the employment of that vapour, in fever rooms, was mentioned by Dr. Johnstone, sen. so early as the year 1758. There does not, however, seem to be any reason for supposing that Dr. Johnstone had been much accustomed to use it, nor that he placed any great dependence on it; much less that he had, as his son states, 'acquired eminence by the discovery of a certain method of destroying infection, which could be used with perfect convenience in the apartments of the sick.' The passage relating to this subject, in Dr. Johnstone's original work, is as follows. After having mentioned the use of myrrh, amber, benzoin, camphire, and vinegar, he adds:

"These are the *most commodious, if not the most useful methods of medicating* the air *the patient breathes;* however, *those who prefer the mineral acids, may order brimstone to be burnt,* or *may raise the marine acids very easily,* by putting a certain quantity of common salt into a vessel, kept heated on a chaffing dish of coals: if to this a small quantity of oil of vitriol is from time to time added, the air will be filled with a thick white acid steam; but both *the marine and sulphureous acids must be disengaged at a considerable distance from the patient, otherwise their extreme pungency will be offensive to the lungs.*"

Dr. Johnstone's mode of recommending muriatic fumigation is very equivocal; and, unless there was evidence of his having afterward employed it with freedom, little can be inferred with regard to his opinion of its efficacy. Dr. Smyth throws some blame on Dr. J. jun. for asserting that his father represented the evolution of muriatic acid fumes from common salt as the *most effectual* mode of freeing the air from putrefaction; whereas it certainly does appear, in the original work, that the circumstance is mentioned as a matter on which little stress is laid. Dr. Smyth informs us that, in the rules for avoiding the influence of contagion given by Dr Johnstone, sen. in the same work from which the above extract is made, no notice is taken of the mineral acids; which notice he thinks would have occurred, if they had possessed that share of his good opinion which his son would intimate. Another circumstance, too, Dr. Smyth states as deserving

remark, viz. that Dr. James Johnstone, (another son of Dr. Johnstone) who published a Thesis on Angina Maligna in the year 1773, says nothing of the use of the muriatic acid, though that thesis was admitted to have been written under the immediate inspection of his father.

The author seems rather to quibble on the words *order* and *recommend*, when he represents it as a great want of candour in Dr. Johnstone to employ the latter term, instead of the former, in speaking of the use which his father made of the marine-acid-vapour in his practice. However great be the difference in meaning between the two words, it is at least certain that they are not unfrequently employed by medical men as synonimes; and that a man never *orders*, or at least ought never to order, what he cannot *recommend*.

On the whole, though the use of the marine-acid-vapour was noticed in the year 1758 by Dr. Johnstone, sen. there seems to be no reason for concluding that he considered it as a certain method of destroying infection, or that he was much in the habit of employing it; and the practice might have been lost, but for the attention drawn to it by M. Morveau.—With regard to the claims which Dr. Smyth possesses to public gratitude, for the use of nitrous-acid vapour as a destroyer of contagion, instead of that of muriatic acid, it by no means appears to us that the transition from the one to the other affords any well-founded pretensions to originality. Yell.

Art. 26. *The Lectures of Boyer on the Diseases of the Bones*, arranged into a systematic Treatise, by A. Richerand, Professor of Anatomy and Philosophy, and Principal Surgeon to the Northern Hospital at Paris. Translated from the French by M. Farrell, M. D. 8vo. 2 Vols. 15s. Boards. Murray.

As far as we have compared this translation with the original, it seems to be executed with care and fidelity. We have lately had occasion to give our opinion on the merits of the Lectures *, and have nothing farther to add on the subject at present. Do

Art. 27. *Transactions of the Perkinean Society*, consisting of a Report on the Practice with the Metallic Tractors, at the Institution in Frith-Street, and Experiments communicated by several Correspondents. Published by the Committee. 12mo. 1s. Johnson. 1804.

Perkinism seems to be much indebted to clergymen; since, of ten correspondents whose communications are here inserted to record the value of the practice, one half are gentlemen of the cloth. The committee are, however, armed at all points; for, of the remaining five, three are medical gentlemen, *retired from practice*, who are professed to have been regularly educated, and must therefore be supposed to observe with precision and report with accuracy. Some of the cases adduced by the latter are rather too favourable; and we doubt whether Mr. Perkins himself (unless he has disposed of his patent,) would, for the credit of his tractors, wish to see many instances recorded of total blindness produced by small pox, and existing several years, so

* Rev. Vol. xliv. N. S. *Appendix.*

much removed by the tractors in the course of 25 minutes, as to allow the patient to see surrounding objects; and perfectly cured in three weeks. We shall expect in time to hear that the Promethean effects of Perkinism will not only heal the maimed, the halt, and the blind, but impart a vital energy to a wooden leg, or a glass eye. Yell.

Art. 28. *A Conspectus of the London and Edinburgh Pharmacopœias*, &c. By Robt. Graves, M.D. F.L.S. &c. Third Edition, corrected, and adapted to the last improved Editions of the Colleges. 12mo. pp. 112. 3s. 6d. sewed. Highley.

The first edition of this little work was noticed with approbation soon after its appearance, in our 21st Vol. N. S. p. 95. In the present, the author has availed himself, in many instances, of additional information on the use of medicines, and has supplied such as have since been inserted in the last edition of the Edinburgh Pharmacopæia. The revolution, which has taken place in the nomenclature of the latter, prevents it from assimilating, so well as formerly, with the Dispensatory of the London College; and indeed it is to be regretted that the two Colleges should not act in some degree in concert, and thus prevent the embarrassment produced by the difference of synonimes now existing. Dr. Graves has annexed a table which gives the new nomenclature of the Edinburgh College. Dº

Art. 29. *An Essay upon Pestilential Diseases;* such as the Putrid, Malignant, and Yellow Fevers, and the Plague, &c. &c. By James Rymer, Surgeon, R. N. 8vo. pp. 56. 2s. Highley. 1805.

The burthen of this song is, that Mr. Rymer is the inventor and proprietor of the *Nervous and Cardiac Tincture*, which is sold at a guinea per bottle, is a preventative and curer of infectious fevers, is a powerful tonic and antiseptic, and is at the same time gently aperient. Dº

POLITICAL.

Art. 30. *A Sketch of the present State of France.* By an Englishman, who escaped from Paris in the Month of May last. 8vo. 3s. 6d. sewed. R. Phillips. 1805.

With all true Britons, we should rejoice in the authentication of many of the statements exhibited in this view of France; but, as we cannot yield to the weakness of suffering our wishes to sway our judgment, we must require better evidence for the facts here recorded, before we can receive them with confidence. Though such accounts as that now before us be detailed with a patriotic motive, we doubt whether vilifying representations of the enemy, and degrading estimates of his resources, are calculated to serve any good purpose. These may indeed contribute for the present to elevate our hopes, and to assuage our fears: but truth is ultimately preferable to deception; and, while miserable must be the situation of that country which is forced to resort for comfort to misrepresentation and exaggeration, still more miserable will ultimately be its fate. We hope that Great Britain is not arrived at such an alarming crisis as to require any means to be employed against our inveterate enemy, but those

those which are perfectly honourable; and we should be sorry to give him any just ground for reproaching our political writers with preparing Sketches of France, which are merely calculated to gull poor John Bull. The English gentleman, who is the author of the pamphlet before us, has no doubt been in the situation which he describes, has enjoyed a recent opportunity of surveying the French metropolis, and is capable of affording several amusing details: but we think that he has ventured to pronounce in matters respecting which it was impossible for him to obtain evidence, and has permitted his zeal to master his discretion. The tyranny of Bonaparte, and his hostility to liberty, require no proof; his measures for attaining the elevation which he has reached may be odious to the majority of the French: but it is impossible for an Englishman, who was a prisoner in Paris, to know that, 'almost to a man, the army felt a repugnance of horror at the Corsican's elevation of himself to the imperial dignity;' and it is difficult to believe, if such were the almost universal sentiment of the army, how this measure could have been accomplished. If Bonaparte's power be so tremendous as it is here stated to be, (and we do not question the fact of his despotism,) we can as little believe that any French physician, unless *his* brain were turned, would venture to assert that 'the giddy summit which he (Bonaparte) has attained, has turned his brain;' or that 'his coachmaker should refuse to deliver the imperial carriage till paid for;' and that the person who furnished the embroidery of the throne, on the ceremony of the coronation, has been ruined by non-payment. After a picture of the misery of France, arising from the tyranny of its present ruler, we are comforted by the assurance that the war with England is unpopular, that French soldiers will not now fight as they did for liberty and their country, and that the scheme of invasion is thought by the Generals and Admirals of Bonaparte to be impracticable.

Art. 31. *Observations on the Operations of the New Corn Bill*, with a few salutary Hints to the Promoters of that impolitic Measure, humbly dedicated to the President of the Board of Agriculture, and most earnestly recommended to the Attention of both Houses of Parliament. By William Curtis. 8vo. 1s. Jordan and Co.

Plausible reasons were urged by the farmers for the New Corn Bill; and motives of a powerful nature operated with gentlemen of landed property, in making them friendly to the measure: but how far this law is likely to be generally beneficial, is a question that admits of dispute. The policy of the interference of the legislature, on occasions of this kind, may be fairly questioned; since it is an allowed principle that all articles brought to market should be suffered to find their own level, and that no law of *maximum* or *minimum* should interfere between the buyer and the seller. In markets, a continual action and re-action must prevail; the operation of which will better regulate all the circumstances relative to commercial articles, than any enactments of parliament. Is corn an exception to this rule? Perhaps not: but, supposing that it is, the next inquiry that presents itself is, Were sufficient reasons adduced for altering

the former regulations for opening and shutting the ports, and for securing to the farmer a higher price for the article which he grows? Mr. Curtis argues that there were no justifiable grounds for the measure; that the statements presented to parliament were fallacious; that the new corn act is as injurious to the farmer's interest, as it is oppressive to the middling and lower classes of the community; and that nothing short of its immediate repeal can avert the most serious consequences. As soon as the measure was known to be settled, prices rose, and have continued to rise: but, as other causes have contributed their aid to this effect, we will not accuse it of the whole amount of the evil, by positively saying *post hoc ergo propter hoc*, though the intention of the bill is very manifest. Mo.y.

RELIGIOUS.

Art. 32. *An Addreſs to Lord Teignmouth*, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England. By a Country Clergyman. 8vo. 1s. Rivingtons.

Art. 33. *A Letter to a Country Clergyman*, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Sub-urban Clergyman. 8vo. 1s. 6d. Hatchard.

'The Bible, the Bible,' says Chillingworth, 'is the religion of Protestants.' To this sacred book, controversial writers of every protestant communion universally make their appeal; regarding the scriptures as decisive evidence in all matters of faith and practice. If, then, there be one measure which promises more than another to bring the members of discordant churches to act with unanimity and concert, it must surely be a scheme for the distribution of bibles; by the advancement of which plan, the conscientious of every denomination would predict the diffusion of their own tenets and the prosperity of their own church. Such, however, are the 'hatred and uncharitableness' which the amiable and peace-inspiring religion of Christ unaccountably generates in some bosoms, that they will not act in concert with their fellow christians, even in a plan which has for its *sole* object the distribution of the scriptures. A clergyman, forsooth, protests with zeal and vehemence against the Society of which Lord Teignmouth is president, and is filled with the most alarming apprehensions for the fate of the established church. No Romish priest could have his imagination more disturbed. The object of this society is in his eyes of a very dangerous nature; it is an insidious mode of 'blowing up the church,' of introducing wolves who will 'eat us up both sheep and shepherd': 'Supply these men (sectaries) with bibles, and you supply them with arms against yourselves' Ld T., who is accused of *unintentionally* betraying the church, is intreated not 'to lead the clergy into temptation,' nor to require them to be accessaries 'in sowing tares in the church of God.'

We must confess that we perused the country clergyman's address with some surprise, and with more concern. We lamented the temper

temper in which it was written, and the unchristian spirit which it was calculated to promote. What! can a clergyman belonging to the first of the reformed churches glory in narrowness and illiberality: can he be a prey to such imbecile timidity, as to suspect danger from the mere dissemination of the Scriptures? Can he more effectually degrade his own cause, and afford the nonconformist better ground of triumph, than by telling him that, if he be supplied with the Bible, he is supplied with arms against the church? If this be true, it is in vain to boast that the gates of nonconformity can never prevail against her.

With sentiments in perfect accordance with our own, the sub-urban clergyman replies to the author of the address; whose prejudices and fears call forth his pleasantry, rather than his severity. The sub-urban is truly liberal and enlightened. He disclaims those apprehensions which his country brother entertains, from a coalition between churchmen and dissenters for the dissemination of the Scriptures. He professes himself friendly to every measure which tends to diffuse truth and cha ity; replies in the most satisfactory manner to every objection in the Address; and hopes that the intercourse between persons of different religious persuasions, which the Bible Society promotes, will operate by a kind of mental friction to wear away the asperities of all parties. The perusal of his pamphlet amply remunerated us for the disgust produced by the Country Clergyman's Address. Mo-y.

Art. 24. *Sermons: chiefly occasional, on important Subjects.* By Samuel Martin, D D. Minister of Monimail. 8vo. pp. 420. 7s. 6d. boards. Longman and Co.

The ingenuity of man is scarcely in any thing more apparent than in the discovery of expedients to conceal his vanity, or his private motives. Here, respect for the deceased Earl and Countess of Leven is urged as the reason for this publication; for Dr. Martin, having preached two sermons on the interment of the Earl and his Lady, was not satisfied with publishing them alone, but, supposing that a portly volume would be a more conspicuous testimony of his gratitude and esteem than a mere brace of discourses, he has prepared a selection of such as 'he hopes will accord with those which are funeral, and their accompaniments.' On this principle, instead of an octavo volume, he might have published a quarto; instead of a quarto, a ponderous folio The public will not enter into personal feelings on this occasion, but will appreciate the merit of the preacher independently of parochial considerations; and if they decide on this ground, we apprehend that Dr. Martin will not obtain sufficient praise to "lap him in elysium."

The titles of these sermons are—the Memory of the Righteous—Praise of female Piety—the Preservation and Transmission of the Scriptures—Attachment to the Church of Scotland—the Enemies of the Gospel objects of abhorrence—Infidels an untoward generation—Tranquillity amidst wars and rumours of wars—Perfection and felicity of the heavenly state. We are too dull to perceive the accordance of some of these subjects with funereal consolations: but we

we should regard this circumstance as of little importance, if the discussions were managed with strength and judgment. Instead of this, we discover a prolixity, and an unmeaning splitting and dividing of common thoughts, which must be very fatiguing to the reader. We need not go beyond the first sermon for a specimen. Having chosen for his text Ps. cxii. 6. Dr. M. first considers the claims of the righteous to an honoured name; secondly, he adverts to the *perpetuity* of their fame; he then, thirdly, exhorts his hearers to preserve the memory of the righteous; and, fourthly, he gives directions for keeping them in *everlasting remembrance*. As if this tautology was not sufficient, when he proceeds to examine the claims of the righteous, he summonses his hearers to travel over the long and delightful field that is open before them, and invites them to consider 'the state and workings of the heart of the righteous, and his amiable and worthy affections and dispositions,' as if the workings of a good man's heart and his affections and dispositions were distinct matters. We are partial to arrangement, but not to unnecessary and unmeaning divisions. After many tiresome repetitions on the claims of the righteous to lasting fame, the preacher concludes with saying, 'The Earl of Leven and Melville is the Man.'—The second sermon on the interment of the Countess is divided after the same manner. On the whole, without descending to farther particulars, we may pronounce Dr. Martin to be a writer who is very partial to the figure called Amplification.

Mo-

HORTICULTURE.

Art. 25. *The Report of a Committee of the Horticultural Society of London*, drawn up at their Request by T. A. Knight, Esq., and ordered to be immediately published by the Council. 4to Pamphlet. Printed for the Society.

We take this opportunity of announcing the formation of a Society, which has for its object the improvement of the culture of fruit trees and esculent vegetables; and we have no doubt that the remarks of so investigating and judicious a naturalist as Mr. T. Andrew Knight, in this concise Prospectus, will serve to direct the attention of country gentlemen to the laudable views of this Institution. When we consider the effects of human genius and industry in the cultivation of the earth in general, and in the conversion of the Crab and the Sloe into the Green Gage and Golden Pippen in particular, we have reason for believing that the Science of Horticulture is capable of very extensive improvements, and that there are many plants which have not yet attained perfection.

The method of naturalizing plants has not perhaps been sufficiently studied, and we have generally left to the routine of the gardener a field of investigation which demands the thoughts of the acutest philosophers. Mr. K. himself has thrown out many hints which merit attention in this line of inquiry, and of which, we trust, the members of this Society will avail themselves. We will not venture to assert that 'the Vine and the Peach-tree *may* be made to adapt their habits to our climate, and to ripen their fruits without the aid of artificial heat, or the reflection of a wall:' but we wish to have judicious and well con-

ducted

ducted experiments made for the purpose of ascertaining how far this object might be accomplished; and it is reasonable to believe that trials of this sort must be made with plants raised from seeds, and not obtained by layers, budding, or grafting. Mr. K. observes,

'Almost every plant, the existence of which is not confined to a single summer, admits of two modes of propagation, by Division of its Parts, and by Seed. By the first of these methods, we are enabled to multiply an individual into many; each of which, in its leaves, its flowers, and fruit, permanently retains, in every respect, the character of the parent stock. No new life is here generated; and the graft, the layer, and cutting, appear to possess the youth and vigour, or the age and debility of the plant, of which they once formed a part.* No permanent improvement has therefore ever been derived, or can be expected, from the art of the Grafter, or the choice of stocks of different species, or varieties; for, to use the phrase of Lord Bacon, the Graft in all cases *overruleth the Stock*, from which it receives *aliment, but no motion*. Seedling plants, on the contrary, of every cultivated species, sport in endless variety. By selection from these, therefore, we can only hope for success in our pursuit of new and improved varieties of each species of plant or fruit; and to promote experiments of this kind, the Horticultural Society propose to give some Honorary Premiums to those who shall produce before them, or such persons as they shall appoint, valuable new varieties of fruit, which, having been raised from seeds, have come into existence since the establishment of the Istitution.'

In the training of Wall Trees, in the construction of Forcing-Houses, in the application of Manure, in the adaptation of fruits to the soil, &c. a wide field is thought to be open to improvements; and we sincerely hope that the Horticultural Society will be extensively patronized, and crowned with abundant success. Mo-y.

POETRY.

Art. 36. *The Pleasures of Composition.* A Poem, in Two Parts. Part I. 8vo. pp. 60. 2s. 6d. sewed. Hatchard. 1804.

Titles, like countenances, are often fallacious. The first glance at this handsomely printed pamphlet led us to expect that, in this age so fruitful of poetic 'Pleasures', we were at length to be gratified with the 'Pleasures' of *Writing;* and that, in course, the sweets of our critical labours would be celebrated in song. A whole page of argument, however, quickly undeceived us, and excited our surprize that the author should skim over the extensive field which lay before him in 458 lines. It is true that some of them are Alexandrines, and that the meaning is often explained in the notes. We are also assured that the unpublished half, in which the writer will naturally 'feel himself more confident of his own judgment, will be voluminous'.—If we rightly guess, his design is to sketch the pleasures which are afforded

'* The diseased state of young grafted trees of the *Golden Pippin*, and the debasement of the flavour of that fruit, afford one, amongst a thousand instances which may be adduced, of the decay of those varieties of fruit which have been long propagated by grafting, &c.'

to

to others from the influence of composition in the fine arts. At least the Poem commences with an invocation to Composition; who is distinctly personified, and then addressed as a principle progressively affecting Poetry, Music, Sculpture, and Painting. The praise of the last mentioned art, its revival in Italy, characteristic traits of celebrated pencils, the durable nature of the works of sculpture, the Venus de Medicis, the groupe of Laocoon, the patriotic influence of monumental sculpture, the science of medals, Grecian and Gothic architecture, the history and power of music, &c. are successively introduced as topics, on which this anonymous nursling of the muses touches with astonishing rapidity, and with no contemptible powers of versification. His chief defects are the abruptness of his transitions, and the want of rich imagery and affecting incidents. His meaning, too, is sometimes dark. Thus,

> 'Thrice happy Art! which to the visual ray
> Presents the image, years had worn away;
> Or mix'd with dust, or exil'd to the Pole,
> Love to revive, or sorrow to control,
> Celestial PAINTING!'

Again,

> 'By moderns held a monumental Art,
> Still SCULPTURE's orb shall setting lustres dart:
> The patriot's statue in the forum plac'd,
> Whose base his dying conqu'ror once embrac'd,
> Nor waits till death his station shall assign,
> A nation's tribute to her Chatham's shrine!'

The verse

> 'With POLYCLETUS' ease, or *Ctesilas'* air divine'

will not easily be matched for its harsh and cumbersome structure.

The following lines will exemplify the author's best manner.

> 'Still from the Nile the Pyramid ascends,
> And o'er the waste, his giant shadow bends.
> An useless mass—on Art no light which throws—
> As rock-bound Cunha sleeps in dread repose,
> Nor stream nor port affords, to cheer the sailor's woes!
> 'Not such the edifice, which Christians raise
> With fond devotion to Jehovah's praise.
> When the great MASTER swell'd the cloud-capt dome,
> That emulates the pride of Pagan Rome;
> A new creation started from the dust,
> Colossal Columns, with proportions just;
> Egyptian bulk by Attic taste refin'd,
> Which strength and use and majesty combin'd.'

This little effusion is the production of a scholar and an *amateur*. We heartly wish him much success in the prosecution of his plan. Muir.

EDUCATION.

Art. 37. *A System of Geography*, with a Series of Geographical Examinations. By John Holland. 12mo. 2s. 6d. Boards. Longman and Co.

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The former part of this treatise contains a delineation of the modern divisions of the known world, with questions subjoined, to recall the several particulars to the pupil's memory. The latter part follows a similar mode with respect to antient Geography, and is borrowed in a great measure from Adams's Summary.—In order to be concise, much is necessarily omitted in the system, which is nevertheless worthy to be known: but, as far as it goes, we approve this little work as an outline for beginners. By the aid of good maps, it will enable them to form in their minds an accurate ground-work of geography, and to proceed with facility to the more advanced stages of the science. Man.ᶜ

Art. 38. *Newbery's Geography made easy for Children.* With a short and familiar Account of the principal new Discoveries. From the *Circle of the Sciences*, by John Newbery. 3d Edition improved, &c. &c. 12mo. 3s. Darton and Harvey.

This is a very neat volume, and has the advantage of several small maps. It contains more information than the preceding work, in regard to the history and natural productions of different countries: but yet we are inclined to believe that Mr. Holland's treatise, which may appear rather less inviting, is better calculated as a *grammar* of geography, to which this may be properly united as an useful accompanyment. Doº

MISCELLANEOUS.

Art. 39. *A Walk through Leicester;* being a Guide to Strangers, containing a Description of the Town and its Environs, with Remarks upon its History and Antiquities. Crown 8vo. 3s. 6d. Hurst. 1804.

This *cicerone* of the respectable and (as it is termed in the dedication) *honourable* town of Leicester has performed the task in a manner which will be satisfactory to the tourist and traveller. The dedication is expressed in the masculine gender, but we understand that it is a lady who thus officiates as guide, and who conducts the stranger to every object that merits notice in the place; introducing as much antiquity as the occasion requires, and dispersing such pertinent remarks and reflections as must serve to render the walk both improving and amusing.

The topographer is apt to be fascinated with antiquity: but the present author, not seduced into this weakness by her researches, regards the glance at past ages as a moral study, which should excite not only satisfaction but gratitude. The traveller is here informed that Leicester (a word derived from *castrum*, or *cester*, from its having been a Roman military station; and *leag* or *lea*, a pasture surrounded by woods) was an establishment of the Romans, and known to them by the name of *Ratæ*, as is evident from a *milliare* or Roman mile stone discovered in the year 1771 on the foss road leading to Newark at the distance of two miles from Leicester. This stone, which now forms part of a small obelisk, standing in one of the streets, and is supposed to be the oldest milliare now extant in Britain, contains an inscription concluding with the words *A Ratis II.* i. e. "From Ratæ (Leiecster)

(Leicester) 2 miles." The state of Leicester, among the Romans, it is impossible now to ascertain: but, under our early kings, it was a place of some note; and its present consequence may be inferred from its population, which consists of 16,000 inhabitants. When we visit Leicester, we shall gladly avail ourselves of the hints which are here offered for regularly conducting the stranger to the several objects which particularly deserve his attention: but we may be excused from taking the walk here prescribed in our great chair. Instead of enumerating the list of places and curiosities, we shall transcribe the sensible reflections which are suggested by the destruction of the baronial old castles, and the erection of corporations:

'Though the Antiquary may in the eagerness of his curiosity lament that so little of the Castle now remains, yet he must surely rejoice in his reflecting moments that such structures are not now necessary for the defence of the kingdom, and that the fortunes of the noblemen are now spent in a way calculated to encourage the arts and promote industry, rather than in maintaining in these castles a set of idle retainers, ever ready to assist them in disturbing the peace of the realm, and still more ready to insult and injure the humble inhabitants in their neighbourhood.'—

'By forming cities and towns into corporations, and conferring on them the privileges of municipal jurisdiction, the first check was given to the overwhelming evils of the feudal system; and under their influence, freedom and independence began to peep forth from amid the rigours of slavery and the miseries of oppression.

'To be free of any corporation was not then, as at present, merely to enjoy some privileges in trade or to exercise the right of voting on particular occasions, but it was to be exempt from the hardships of feudal service; to have the right of disposing both of person and property, and to be governed by laws intended to promote the general good, and not to gratify the ambition and avarice of individuals. These laws, however rude and imperfect, tended to afford security to property, and encourage men to habits of industry. Thus commerce, with every ornamental and useful art, began first in corporate bodies to animate society. But in those dark ages, force was necessary to defend the claims of industry; and such a force these municipal societies possessed; for their towns were not only defended by walls and gates vigilantly guarded by the citizens, but oft-times at the head of their fellow freemen in arms, the mayor, aldermen, or other officers marched forth in firm array to assert their rights, defend their property, and teach the proudest and most powerful baron that the humblest freeman was not to be injured with impunity. It was thus the commons learned and proved they were not objects of contempt; nay that they were beings of the same species as the greatest lords.'

If we subscribe to these remarks with approbation, we must protest against the writer's high compliments paid to Popery and Monks; and though we are aware of the imperfect state of our present system of poor laws, we cannot allow that the old practice of gratuitously relieving from the kitchens of the monasteries was, on the whole, more favourable to religion and morality than the modern mode of relief by parish rates. Nothing can be much worse than luxurious superstition pampering indolent poverty.

SINGLE SERMONS.

Art. 40. *The Duty of Volunteers:* preached before the Birstall and Batley Volunteers, on the 22d of April, 1804, by Hammond Roberson, A.M. Chaplain to the Corps. 8vo. 1s. Ostell.

We cannot hesitate to speak in favour of this discourse, since it is replete with good sense, and directed to the advancement of truth and piety. The text renders it remarkable, as it seems to invert the advice given by St. Paul to Timothy, [2d. ep. chap. ii. 3.] and applies to the volunteer audience in a literal sense what originally had been metaphorically delivered to a Christian minister,—*Endure hardship as a good Soldier.*—'It is evidently taken for granted in this expression, that the ability to bear hardships is a leading quality in the character of a Soldier.'—Accordingly, the preacher, with propriety and ingenuity, with a gentle spirit and a pleasing engaging manner, prosecutes the design. Since it is requisite that those, who, on an emergency, must be collected to oppose an invading adversary, should be formed into regular bodies and made acquainted with military discipline, it is also desireable that they should receive exhortations of the kind here communicated. Hi.

Art. 41. *The Tears of Peter:* translated from the original French of the late Rev. Peter Du Bosc, Pastor of the French Church at Rotterdam. 8vo. 1s. 6d. Button. 1804.

M. Du Bosc is well known to have been a Protestant minister of real worth, and merited distinction, in the seventeenth century. At Caen in Normandy he resided, in high estimation, for many years, and was singularly useful in vindicating and supporting the cause of Christian liberty against the machinations, political, civil, and ecclesiastical, which were formed against it: but he was at length silenced by an arbitrary oppressive government, and a persecuting church. He then retired to Holland, and was a minister at Rotterdam until his death on the 2d of January, 1692. The account of him exhibited in this pamphlet seems to be principally extracted from Bayle's *Dictionaire historique et critique.*—The sermon thus offered to public notice appears to have been preached on a day of humiliation, from Luke xxii, 52. 'And Peter went out and wept bitterly.' It is a lively and animated composition: its descriptions are at times engaging; and its remarks and reflections are occasionally striking, affecting, and impressive, in the French style and manner, particularly at that period. It is now published as a specimen of this author's performances, and of the *translation*; 'as it is intended, should it meet with a favourable reception, to publish a farther number of his sermons on select subjects.' The work is to consist of four volumes, accompanied by a copious life. 8 Do

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CORRESPONDENCE.

*** We have had the honour of a letter from Count Rumford, dated from Munich, in June last; respecting the question of priority of discoveries on the subject of Heat, which the public consider as at issue between the Count and Mr. Professor Leslie. This communication we are required to insert in the M. R. in consequence of our having expressed an opinion somewhat decided on this matter, in our number for March last, when reviewing one of the Count's papers in the Philosophical Transactions of the Royal Society: but the letter of the

Coun

Count is extended to an inconvenient length, and it is both amplified by observations which we do not consider as merited, and couched in terms which we do not choose to admit. On this question, every man of science had a right to form and to express his opinion from the evidence before him. We did this, and without any idea of wounding the Count's feelings or depreciating his merited fame. We are equally ready now to lay before our readers such parts of the letter which we have received, as convey the strongest testimony on the disputed point; and they are these:

'In order to remove any scruples which ill founded suspicions may have occasioned in your minds, I hereby declare in the most solemn manner, and shall at all times be ready to confirm the declaration by a legal and solemn Oath, that at the time when the experiments were made, by me, (at Munich in the beginning of the year 1803) of which I have given an account in my enquiry concerning the nature of heat, and the mode of its communication, published in the Transactions of the Royal Society of London; namely the experiments on the cooling of hot Water, confined in metallic Vessels, sometimes exposed naked to the air, and sometimes covered with linen cloth, or with various coatings of paint, or varnish; I had no knowledge or suspicion whatever that like, or similar experiments, had ever been made, or ever thought on, either by Mr. John Leslie, or by any other person, or persons, living or dead; and that until the month of June 1804, when I first received an account of Mr. Leslie's book on heat, then just published, I had no knowledge whatever, either of Mr. Leslie's experiments (similar to some of mine) which are published in that treatise; nor of an instrument therein described, which he has called *a differential Thermometer*; nor had I till then any knowledge whatever, either from report, or otherwise, of the place of residence of Mr. Leslie, his occupations, or opinions, but that which I had occasionally acquired by reading the different periodical scientific publications in which his name has appeared.'

This controversy undoubtedly assumes an extraordinary aspect, from the wonderful coincidence of newly-invented facts, newly-invented instruments, and novel inferences and conclusions. We make no farther remark at present, than that it is now desirable that the public should hear from Mr. Leslie himself, if these statements appear to him to require and be open to his reply.

In our Review for May last, we mentioned an edition of Baker's poem on the Universe, and stated its price to be 2s. but we are requested to say that it should have been printed 1s. We are often put to great inconvenience, from the price of publications not being regularly marked on the title or half-title; and we recommend the adoption of such a rule to all authors, as affording necessary information, and liable to no objection.

An Old Lawyer is informed that the subject of his letter is put *into chancery*: after which, he will not wonder at delay. We doubt not, if his signature be justly assumed, that he can construe this *inuendo*.

☞ The APPENDIX to this volume of the Review will be published with the Number for September, on the 1st of October.

Errors, p. 399, 447.

APPENDIX

TO THE

FORTY-SEVENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Mémoires de l'Institut National*, &c.; *i. e.* Memoirs of the National Institute of Arts and Sciences. Vol. V. In Three Parts. 4to. Paris. 1804. Imported by De Boffe, London *.

SOME time since, we mentioned the report of a writer abroad, that the functions of the National Institute had been suspended: but we find that its labours have sustained no interruption, and that it continues to furnish the public with its customary quantity of literary food. Of its quality, we shall speak in detail; commencing with the part relative to

The MORAL *and* POLITICAL SCIENCES.

If there be a few papers in this volume which give it value, though they are less numerous than in those which have preceded it, others are allowed to swell its bulk, to which nothing but the absolute dearth of good productions could have insured admission: It is obvious to persons endowed with the least information and reflection, that it is impossible that letters should flourish under the political regimen to which France is at present subject: but this truth will not be felt in all its force, till the persons whose minds had been formed, and whose habits had been fixed, previously to the revolution, have disappeared from the stage. In the mean time, there cannot be a more clear proof of the justness of the position, than the fact that scarcely one of the prizes offered by the Institute has been gained; and that the essays which have been produced

* Complete sets, or any parts, may be had of M. De Boffe.

in competition for them have been deemed unworthy to bear them away. We shall mention some of the subjects which failed to call forth adequate exertion.

"*For what objects, and on what terms, does it benefit a republican state to make public loans?*"—We presume that it would have been a question much more applicable to the situation of France, to have inquired "*How is a state to inspire confidence, so as to be able to make loans?*" The proposition, however, has been withdrawn; whether in order to bring it forwards again with the omission of the impertinent and obnoxious epithet *republican*, we know not.

Similar has been the fate of the question respecting *the brutal treatment of animals*, and the propriety of making laws to remedy this evil; as also of that which respected *the effects on public wealth which might result from the abolition of slavery* in Europe, and of that which directed an inquiry into *the elementary faculties of the mind.* The dissertation on *the influence of the reformation of Luther* is the only one in the class of subjects contained in this volume, which has been crowned with a prize.

Among the unpublished essays, of which an analysis is given, mention is made of one by M. MERCIER, in which the topic of history is very roughly treated. He tells us that, in remote times, poems, allegories, apologues, fictitious speeches ascribed to heroes, relations dictated by a thousand jarring interests, in one word *conventional fables*, to borrow a phrase of *Fontenelle*,—this was the state of affairs among the antients; in the middle age, chronicles, legends, and miraculous lives, were in vogue; and in these later times, compilations and imitations, biographical sketches which possess as much truth as the harangues in Livy, memoirs founded on no documents, contradictory accounts, systems of morals and politics thrown into narrative, panegyrics and satires. Such is history, according to Citizen MERCIER; and in this charge, we discern matter for reflection in the most dispassionate mind. Doubtless, the most correct narratives are mixed with much that is dubious, and something that is false: but how different is this from the wild proposition that history is destitute of all truth, and deserves no reliance, which is the corollary that M. MERCIER wishes to be drawn by his readers! We are not to wonder, indeed, if our neighbours do not bear any extraordinary good-will to history, since it has a horrible tale to tell against them, and time will only serve to make it more hideous.

The first of the original communications is a *Memoir on the discoveries made by La Pérouse, on the coast of Tartary, and to the North of Japan.* By M. BUACHE.—This is a very fair analysis,

and is accompanied by just observations on the communications of the lamented voyager. The writer censures the instructions given to *La Pérouse* as being too extensive, since he was directed to explore all the unknown coasts of the ocean; whereas, according to the memorialist, his orders should have confined his researches to the north-east coast of Asia. He very much approves the course prescribed to the English navigator, Captain Vancouver, viz. to explore the north-west coast of America; and the results, he observes, indicate the exactness and precision which are to be expected from so judicious a plan. He considers the survey made by *La Pérouse* of the opposite coasts of Tartary, and the isle of Tchoka or Saghalien, as the most perfect part of his work.

M. BUACHE informs us that the object which he has had in view, in his researches, has been to ascertain the knowlege which we possess of this part of the globe, and to aid the navigators who may endeavour to render it complete. He considers it as clear that the coasts of the Tartar channel have been sufficiently reconnoitred; and that the straits of *La Pérouse*, and the western coasts of the isles of Mareekan, and of the Company, are sufficiently known. Though he gives much praise to the survey of the land of Jeso, taken by the Dutch in 1643, he is of opinion that there still remain some desiderata respecting it; that the land of Jeso, as it is called by the Dutch, or Chicha as the Russians term it, is not all land, but a groupe of islands; that the large islands of Jeso and Matmay, which figure in the fine map of the world by Arrowsmith and elsewhere, are not new discoveries, but were known to D'Anville, and inserted by him in his general map of Chinese Tartary; and that the straits of Saugaar, as laid down in the maps which accompany the voyages of *La Pérouse*, are not founded on his own examination, but on the confidence which he had seen reason to place in the Dutch map.

The writer concludes with saying that, in order to perfect the discoveries of this part of Asia, it remains to explore the coast of Tartary on the side of Corea, the straits of Saugaar, and the western part of the isle of Chicha as far as the straits of *La Pérouse*, the eastern coast of Tchoka or Saghalien, from Cape Patience to its northern extremity, and the rest of its western coast as far down as the straits which separate it from Tartary, and whither the river Saghalien discharges its waters. It might also be proper to take a survey of the Kurile islands included between Mareekan and Kamtschatka. The Russians give varying accounts of these isles.—We approve the laudable curiosity attempted to be excited by M. BUACHE, and coincide in his feelings with respect to the advantages to be derived from

pursuing the path which he recommends.—The memoir is illustrated by a chart of the Discoveries of *La Pérouse* to the north of Japan, &c.

We next come to a paper written in 1777 by M. GAUDIN, and left imperfect by him. This fragment, *on the laws of Solon, and the government of Athens*, has no other merit than that of neat statement; and it bears more resemblance to an academical exercise, than to a philosophical discussion.

Observations on the itinerary chart of the Romans, commonly called the chart of Peutinger, and on the Geography of the anonymous author of Ravenna. By M. BUACHE.—It is here remarked that Itineraries have been regarded in every age as one of the foundations of Geography: that they are among the earliest methods used for determining the position of places; and that they stand, for this purpose, next in importance to astronomical observations and geometrical operations: but that undue reliance, placed on them by the antients, has occasioned them to fall into disproportionate neglect.

Of the chart of Peutinger, a splendid edition was published at Vienna in 1753. The object of this chart was to exhibit, under one point of view, and in a commodious and portable form, the great roads of the Roman Empire, and even of the antient world: the whole was comprized on a surface twenty-two feet long and one broad. The names of places are not inserted in it according to their position, as in our maps, except in the case of cities through which the roads pass. The names of mountains, rivers, and seas occur in it, but no regard is paid to their position, form, or dimensions. It is evident, therefore, that this Itinerary was constructed for a particular purpose, and that it was intended to be an accurate representation of the relations and distances of places on the great roads. It is to be lamented that it abounds with faults; the greater number of names are corrupted, many of the letters which denote the distances are altered or omitted, roads are sometimes marked twice, others are reversed, and others are either interrupted or sketched so confusedly as to render them wholly useless. It is the wish of the present author,—a wish that often before has been expressed by the learned,—that some competent person would undertake the examination of this monument, and restore it to all its purity; which would occasion it to obtain the attention of the scientific and to receive those corrections and emendations which all works have undergone that have fallen into general circulation. He is desirous to engage similar notice in favour of the Geography of Ravenna; which is not, as he remarks, a general description of the world, as many suppose, but a copy of the antient itineraries; the divisions being into provinces. It is a work, says the author, highly

highly worthy of attention. It has preserved a thousand names before unknown to geography. The description of Asia given in it furnishes much information on the subject of the antient geography of Persia and India; and that of Egypt is minute, and wholly new. Its details of Mauritania, Spain, and Great Britain, are the more valuable in consequence of our being deprived of the Roman chart of these countries; the only copy that has come down to us being without the first leaf. He bespeaks, also, in behalf of this work, the labours of some learned and laborious critic.—The republic of letters is obliged to M. BUACHE for his attempts to secure attention to the curious monuments, of which he has given so interesting and satisfactory a description.

A summary of two Memoirs on the nilometer of the Island of Elephantis, and on the antient cubit of the Egyptians. By M. GIRARD.—The nilometer having been discovered by M. GIRARD, he appears duly to have examined it, and here minutely to describe it. A given division in the scale of the nilometer he assumes to be the Egyptian cubit; and, according to his admeasurement, it gives nineteen inches and six lines of the French foot. MM. *Lepère* and *Coutelle*, we learn, were sent at the request of the institute of Cairo to measure a side of the base of the great pyramid. Supposing that, among the antient admeasurements, that of Pliny was correct, (for which there are strong probable grounds,) and adapting that to the result of the Institutists, (if we may use the term,) the foot of Pliny corresponds exactly with that which M. GIRARD supposes it to be, conformably to the scale of the nilometer; and applying this datum to the calculations of Eratosthenes, he makes that writer approach extremely near to the truth, in his measurement of a degree of the meridian. Following these data, he finds that the degree of the Alexandrian philosopher, being determined under the tropic, bears nearly the exact proportion which it ought to the degrees as measured by *Bouguer* under the equator, and by *Delambre* and *Méchain* in a temperate latitude. Thus, he asserts, have his researches respecting the nilometer vindicated the high opinion entertained by the antients of the President of the Alexandrian Museum, and rescued his fame from the detraction which it had undergone in consequence of the mistakes of the moderns with regard to the measures of antiquity.

On the Authority and use of Inscriptions in Roman legislation. Two Memoirs. By M. BOUCHAUD.—The title of these papers sounds strangely, and appears at the first glance to be incorrect; when we advance to the perusal of the papers, we cannot doubt that it is so; and that, instead of *Legislation;* the writer ought to have inserted the words *administration of justice.* If the remarks

discover laudable industry, they prefer no claim either to novelty or ingenuity; they want every thing like arrangement and discrimination; the purport of inscriptions is related, and the reader is expected to be surprized at the variety of them: but it is never hinted to him that, in semi-barbarous ages, inscriptions in brass and marble have a preference, as being more likely to resist the violence of the times. Besides, during the same period, the materials on which writing is executed are imperfect; and there are none of the contrivances for preserving them which become so abundant in a highly cultivated age. Hence we find that inscriptions of various kinds were employed to answer the purposes for which written instruments are now used; thus an inscription on a column, a temple, or other building, or a tablet, had the effect of a charter, of a grant, of a testament, of a contract, and of a dispensation, according to its subject-matter. It was not as mere inscriptions that they had this operation, but as recognized legal instruments. If any one were to describe the effects of modern deeds and agreements, and ascribe them to paper or parchment writing generally, without mentioning the designations and consequences which they derive from the laws, the tale would appear not less marvellous than that which is here related of Roman inscriptions. Let them be regarded as legal instruments, and all the wonder vanishes. In favour of this method, which is less convenient than the present, it may be observed that, had it never been superseded, it would effectually have prevented the mischievous and disgraceful verboseness of our mode rnsecurities.—If we make allowance for their singular mode of treating the subject, we shall find in these papers many facts and observations worthy of the learning of M. BOUCHAUD, and such as suggest some interesting inquiries. The notes subjoined to the first memoir will be found highly instructive.

On the formation of Languages considered with regard to the most simple elements of the Greek tongue. By P.C. LEVESQUE.—An attempt at a mechanical analysis of the above mentioned elements, in which the sense is derived from the sound: the whole displaying ingenuity, but in our opinion extremely fanciful.

On the Government of France under the first two dynasties. By the same.—This memoir is of a cast very different from most of those which are to be found in the present volume. The writer is master of his subject, his conclusions are ably drawn, and if not in each instance properly supported, he is instructive even when the spirit of system leads him astray.

He observes very justly that we ought not to explore antiquity, in order to discover facts on which we may found claims to liberty. We admit that the mind ought to enter on the wide field without bias of any sort, and explore it fairly: but

but if it be puerile to expect to find it auspicious to popular rights, it is in the same degree perverse to seem anxious, by harsh constructions, to destroy the force of any usages which we may discover there that are favorable to the claims of human kind. Those who are well versed in the principles of our common nature, and who are sensible how far associations influence our conduct and sentiments, will not, with this author, undervalue the claims to freedom which are founded on antient titles. In saying thus much, we would not be understood to controvert the position here laid down, namely, that man has an incontestable and imprescriptible right to all his natural liberty, beyond that of which the social union requires the sacrifice. It is farther truly stated by the author that a good constitution is the *chef d' œuvre* of the human mind, that it cannot be formed in unenlightened times, nor be the achievement of barbarians, whose essays in this department will be barbarous like themselves We would add that it also cannot be the work of any one man, nor of any one age, but is only the result of the labours of the virtuous and the wise for successive ages.—This paper is intended as a refutation of the conclusions of the Abbé *Mably*, stated in his *Observ. sur l' Hist. de France.*

The author elaborately deduces the feudal government of the Francs from that which prevails among the Tartars, whose descendants he conjectures to have been the conquerors of Gaul. He supposes that, on the banks of the Rhine, the distinctions of Khans, Sultans, and Mourzas, were preserved under the names of rex, regale, and optimates; and after their settlement in France during the reign of the first race, under those of king, and higher and meaner vassals. He dissents altogether from those who deny that the feudal system existed under the Merovingians; the regimen, he contends, was the same; and he maintains that the terms *beneficium*, *leudes*, and *trustis*, signified the same things under them, which the words *feodum*, *vassallus*, and *homagium* were made to denote under the descendants of Charles Martel. He will not allow this latter chief to be the founder of the feudal arrangements, but the restorer and reformer of them. He controverts, (we think, successfully,) the supposed democratic cast of the government of the Francs, as set forth by *Mably*. The principle of hereditary succession, he observes, must have been strong among warlike tribes, such as the Francs, to induce their submission to the government of a Clovis at the age of fifteen, and to acknowlege Clotaire as their monarch when a child only four years old. Describing the frame of government established by the first barbarian settlers in Gaul, he finds its leading proportions, and its more prominent vices, in the political regimen by which the modern Tartars are governed.

Charles Martel, he remarks, regulated the mutual obligations of the lord of the fee, and his feudatory. The system was improved by Louis le Debonnaire, was perfected by Charles the Bald, and appeared in all its vigour under Charles the Simple. The government, he asserts, was a despotism; the ruler being only occasionally thwarted by the turbulence of barbarous subjects. He founds this notion on the enormities of which the kings were guilty, and on the style in which they were addressed by their subjects. Clovis butchered all his relations; Clotaire caused his son Chramne to be burned alive, with all his family, in a hut; Chilperic had his son Sigebert massacred; princes, grandees, and prelates, were assassinated by the orders of the horrible Fredegonde, who would have suffocated her own daughter had she not been snatched from her: Theodobert poignarded his own wife, and was afterward, by the orders of his brother Thierry, hurled down from the walls of Cologne; a queen nearly eighty years of age was tied to the tail of an untamed horse by Clotaire II.; and a lord, named Bodillon, was scourged with rods, by order of Chilperic II., because he had dared to make representations to him on the enormity of the public burthens. All these horrors were committed without any remonstrance or complaint being made; and these facts doubtless only accord with a despotism of the most confirmed and malignant kind. A law of the time also corroborates the author's notion. "If any one kills a man by order of his king, or of his chief, having this authority over his vassals, let him not be sought, nor exposed to any inconvenience, because the order was from his lord, which he could not disobey: but let his chief protect him, or if he be dead, let his son take care of him, or whoever he be that succeeds to the deceased lord."—That all this was not usurpation, but that the subjects acquiesced in these enormities, appears from the following address of Gregory of Tours: "if any one of us departs from justice, you can correct him; but, if you violate it yourself, who shall call you to account? We make remonstrances to you, and you listen to them, if it seems good to you; but if you reject them, who will condemn you; unless it be him who says of himself that he is Justice?"

The treatment of the conquered Gauls by their subduers appears to have been more favourable than it is here represented; and a spirit of opposition to *Mably* seems, on this as on other occasions, to carry the writer beyond the line of truth; yet even he cannot deny that much indulgence was shewn to the old inhabitants in the parts into which the Francs were introduced. The nations, however, remained distinct till the bloody battle between the sons of Louis le Debonnaire in 841.

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It has been a controverted point whether there was a class of noblesse, or a superior order of freemen, intitled to certain exclusive privileges by their birth, among the original Francs. The present author adopts the affirmative side; and here again, we think, the advantage is with *Mably*. It also seems to us that M. LEVESQUE represents the feudal system as more oppressive and tyrannical than it really was. There were originally at least mutual benefits. Honour and loyalty blended themselves with the services and the burthens, and made them feel lighter.

A very clumsy hypothesis is suggested by the author to account for the rise of corporate communities, and the emancipation of cities and towns. The most probable cause, to which these can be traced, is the fact of some cities having preserved the constitutions which they possessed under the Roman empire, through all the convulsions which followed; and of these serving as models, when the policy of emancipating them began to be allowed.

Mably appears to have been totally mistaken in his notion of the absence of all taxation in the infancy of the French monarchy. We find that under Clotaire, the son and successor of Clovis, the churches paid a third of their revenue to the government; and that under Chilperic, the next in order, the public burthens became such that many persons left their property and the kingdom on account of them.

An idea entertained by the present author, that the system of government was the same under the first and second race, appears to us to lead him to some errors. It seems to be in itself probable, and it is countenanced by facts, that the monarchs of the usurping line relented from the despotism of that which they supplanted, and gave a popular complexion to the government; and the assemblies of the *Champ de Mars* strongly corroborate this supposition. When treating this subject, the spirit of system has the effect of closing the eyes of our memorialist; yet his labours, on the whole, do him great credit; he has detected and exposed many mistakes of his predecessors; and if he has himself fallen into errors, it is still evident that he has taken a comprehensive and profound view of the question.

In order to prove that some of the services due from vassals could only have been imposed with the intention of degrading them, M. LEVESQUE relates that, when the kings of England held Guienne, the lady of Corbin was their vassal for the fee of Tuyosse; and that, whenever the sovereign passed that way, the lady was obliged to accompany him as far as the oak of Condal, with a cart full of combustibles drawn by two cows without tails. When they arrived at the oak, fire was to be set to the combustibles, and the cart was to be consumed so far as to set

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the cows at liberty. The lord of Grians was bound to meet the king at a certain inclosure on his lands, with a taper of black wax, of a pound weight, and to accompany him with it lighted as far as St. Sever.

To shew the abject condition of burgesses, the writer mentions an anecdote of Henry Count of Champagne and Brie, who was surnamed *the Liberal*, on account of his generosity. He often advised with a burgess named *Artaut*, of whose prudence he entertained a high opinion; and the beneficence of the count to the burgess was such that he became rich enough to build the castle of *Nogent l'Artaut*. One day, as the count was going to mass, a poor gentleman introduced to him his two daughters, praying him to aid him in their establishment. *Artaut* was behind the count, and, without giving him time to answer for himself, he told the gentleman that the lord had made so many gifts that he had nothing more to give. "Sir villain, you lie grossly, (said the count to him,) when you say that I have nothing more to give: I have, and I will give yourself to him." Immediately he seized him, and said to the gentleman: "take him, my friend, I give him to you, and engage him to you." The poor gentleman was not astonished, but immediately griped his prize closely, and did not let him loose till he had engaged to pay him five hundred livres; a sum, says the author, equal to twelve thousand and five hundred livres of our money, and of far higher value on account of the depreciation of specie since that period.

On the number of primary Schools which ought to be established. By M. Dupont (of Nemours).—This memoir appears to have been drawn up in 1798; and the following passage, if applied to the present state of things in France, would have an odd sound: 'We cannot confine the number of primary schools to that of the municipalities, without derogating from the spirit and express design of the constitution, without being guilty towards the majority of the *members of the sovereign*, of a most grave offence, the most destructive of their happiness, and the most prejudicial to the national wealth and power.' The author would have at least one school in each commune; and he would have the masters adequately remunerated. If any credit be due to Sir Francis d'Ivernois, not one of these so much vaunted and so often promised institutions has to this day been founded!

Historical and critical Researches on the Edicts of the Roman Magistrates. Of the edicts of the Dictators, Censors, and some of the Magistrates of Rome. By M. Bouchaud.—We have here the seventh memoir on this subject from the pen of M. Bouchaud, the six preceding having appeared in the collection of the

the late *Academy of Inscriptions and Belles Lettres.* As it does not fall within our plan to connect the present and following papers with those which have already appeared, we shall content ourselves with brief notices of them; referring those of our readers, who are interested in researches of this nature, to the valuable originals themselves.

For a length of time, we are told, a dictator was only named in order to oppose imminent danger from without, or to quell sedition at home. Afterward, dictators were appointed for purposes apparently trivial, as in order to insert the sacred nail, to appoint holy-days, to preside over games, and, at the comitia, to investigate certain crimes, and to fill up vacant places in the senate. The dictator was named by the consul, in consequence of a decree of the senate; and the consul could not appoint a dictator without this order, but it is supposed that he might disobey it. His power was absolute as well within as without Rome. The Greek historians denominate him *αἱρετὸν τύραννον*, and *τύραννον αὐτοκράτωρα*. The life and the property of the citizens were subject to him, and his judgments were without appeal. The establishment of tribunes made considerable inroads on the enormous power of this magistrate. It has been supposed that the dictatorship was an office which was held for six months; whereas the most probable notion is, that it was an extraordinary commission which generally terminated with the business for which it was created. If we find dictators elected from year to year, in order to drive in the sacred nail, to celebrate games, to preside at the comitia, and to appoint public prayers, it was not likely that the consuls would thus frequently appoint them, had they always remained six months in office, and left them so long divested of their authority. Dictators sometimes continued in office longer than six months; and there is no doubt that Camillus held his authority for a whole year. It was a singular regulation that this awful magistrate could not mount a horse, without an express *plebiscitum* to authorize him. Latterly, the tribunes exercised over him the same controul as over the consuls. A dictator could not command armies beyond the precincts of Italy. His office was always regarded with jealousy: but the irregular manner in which Sylla and Julius Cæsar obtained it, and the bloody use made of it by the former, rendered it so odious to the Romans that Mark Antony, in his consulship, obtained an enactment that it should be a capital offence in any one to attempt to establish a dictatorship, or to accept of it. This happened in the year 710.

Though the functions of the great state officers under the commonwealth and empire of Rome have been often described

scribed, we are not acquainted with any accounts of them which exceed those here given, in perspicuity, neatness, and accuracy.

Eighth Memoir. *On the Edicts of the Roman Provincial Magistrates.* By the same.—When a country was reduced to a province, the Roman senate and people, or the commander of the forces, by their order, decreed the laws by which in future it was to be governed. When the general settled this arrangement, he had eight or ten commissioners united to him for the purpose. The decree, thus made, was called the *formula*, or the law of the Province; and in this was stated the taxes which the new subjects were to pay, and the forms by which justice was to be administered.

The author contends, in opposition to Pancirolus, that the Prefectus Augustalis of Egypt, who was never of consular rank, but who must be a knight, issued edicts as well as the proconsuls and proprætors;—the powers of the governors were the same, also, in this respect, as well in the provinces which were at the disposal of the emperor, as in those which were under the direction of the senate.

Each governor, on his appointment, published an edict; and it was either *tralatitium*, or *novum*; or, as was most ordinarily the case, partly the one, and partly the other. If the governor only republished the edict of his predecessor, it was termed *tralatitium*; if it was in part a republication, and in part original, then it was regarded as partly *tralatitium*, and partly *novum*. In these edicts, the governors were attentive to three things; that they should be conformable to the *formula*, that they should correspond with the edicts issued by them while city magistrates, and that the judgments which they pronounced should be in unison with them.

Ninth Memoir. *On the Edicts of the Emperors.* By the same.—The writer here asks how it happened that the first emperors, who acknowleged the authority of the senate, and who respected the forms of liberty, issued edicts? In the time of Adrian, he says, this is not remarkable, for even appearances then ceased to be regarded. *Senatus consulta*, at that period, were never decreed, unless some unpopular measure was proposed, the odium of which was intended to fall on the senate. These early imperial edicts, M. Bouchaud states, were founded on the authority of the several magistracies which were conferred on Augustus and his successors; and these were the tribuneship, the title of Imperator, proconsular authority, and the pontificate. Each of the first emperors united all these magistracies in his own person; which invested him with supreme power in all that regarded religion, military

military matters, and the government of the city and provinces. By the *lex regia*, the edicts of the emperor, and the answers given by him to the questions, whether of magistrates, corporate bodies, or individuals,—as well as his decrees, whether judicial, or casual,—had the force of laws. Edicts were either designed for the whole empire, or restricted to particular places. They were made public in different ways; being engraved sometimes on marble, sometimes on columns, sometimes on bronze, and sometimes on wax. They were also proclaimed in different parts by a herald; and care was taken to have them properly circulated through the empire.

These three successive memoirs greatly enhance the value of this volume, and are in a high degree instructive and entertaining.

A Voyage to and a Journey by land from Jerusalem to France, in the course of the years 1432 and 1433, by Bertrandon de la Brocquière, *Counsellor and Chamberlain to Philip the Good, Duke of Burgundy; extracted from a manuscript in the national Library, and translated into modern French by* M. Legrand d'Aussy.—If this communication seems to be out of place in the present volume, and if its insertion argues a dearth of literary productions, we are not disposed to regret the deviation; indeed few original articles can be expected to prove so interesting as this curious narrative, which occupies a space of more than a hundred and fifty pages. A learned preliminary discourse gives an account of the predecessors of the gallant Burgundian knight in the same line; and the writer thus introduces the author of the relation which is now made public for the first time:

'In the year 1432, many great lords of Burgundy, and officers of Duke Philip the Good, went on a pilgrimage to the Holy Land, and among others la Brocquière. This traveller, having made many pious excursions in the country, returned ill to Jerusalem; and he formed, during his convalescence, the bold project of returning by land to France. In order to effect this design, it was necessary to traverse the western parts of Asia, the east of Europe, and every part, except at the close of the journey, was subject to the Mussulman power. This is an enterprize attended with difficulties even at present, but at that period it was full of extreme danger. He however entered on his scheme, and performed it in the course of the year 1433, before the close of which he presented himself to his lord, arrayed in his Saracen's dress, and with the horse with which he had performed this marvellous journey.'

Letters were much indebted to Philip the Good. Like Charles V. of France, he established a library; he procured translations to be made, and original works to be undertaken; encouraged

couraged men of learning, artists, and copyists; and no man of his time rendered more real service to science.

The editor observes that it is easy to discern that the author was a *gentil homme*, because he talks so much about horses, castles, and tournaments. His narrative is properly an itinerary, and his descriptions of the countries and towns manifest great sameness: but still the account illustrates the history and geography of the period. We sometimes meet, in his simple relation, with very valuable facts; and with pictures and sketches of considerable merit. The writer was evidently a man of understanding and good sense, judicious and considerate in his proceedings; and the impartiality with which he speaks of infidel nations which he had occasion to know, particularly the Turks, is much to be commended. He also manifests a mind very free from superstition, considering the time: he writes like a soldier; his frank and loyal style announces veracity, and inspires confidence: but he is, as might be expected, careless, and his narrative is confused.

A singular trait of Mohammedan fanaticism is related by this traveller of the fifteenth century. The highest act of devotion among the true believers, during their visit to Mecca, is that of beholding the shrine of the prophet; and he states that he had been informed that many of them, as soon as they had been blessed with the edifying sight, put out their eyes, alledging that now the world could offer nothing farther worthy of their regard. In a troop which he met on their return from Mecca, he says that there were two, one a lad of sixteen, and another a young man of two-and-twenty, who had on this principle deprived themselves of their eye-sight.

He mentions that, on an occasion when it was proposed by some Turks to destroy him, in order to divide his possessions among them, another Mussulman interposed; urged that, as they had eaten and drank with him, it would be a crime which their law prohibited; and observed that, after all, *God had made the Christians as well as the Saracens.* This saying of the Mohammedan is a text which bears a very pregnant meaning. It embraces within itself every proposition which goes to establish equal rights.

The author states of the lord of Turcomania, that he was endowed with high personal qualities, that his mother was a Christian, and that he had been baptized, but that he was neither a good Christian nor Mussulman, and that when they talked to him of the prophets Jesus and Mohammed, he was accustomed to say, "I am for the living prophets, they will be of more use to me than those who are dead."

Having

Having recited the acts of kindness to him, performed by a Mameluke, to whose zeal and address he had often owed his life, the writer thus concludes his account; 'I write this in order that it may be recollected that the person who, for the love of God, did me so many good services, was *ung homme hors de nostre foy.*' It would seem that there were knights in the fifteenth century, who entertained sentiments more liberal and generous than are professed by many persons of the same rank in the nineteenth.

The description of the Greek Empress at Constantinople shews all the gallantry of a true knight; it descends to her person, her dress, and her manner of riding on horseback, which was astride like a man. At this capital, the pious knight is the *esprit fort*; and he not only calls in question, but almost ridicules, the miracles and relics of the schismatic church.

The capital of the Turk was at this time at Adrianople, whither the traveller accompanied the ambassador of the Duke of Milan. He describes this court, its usages, and the leading persons in it, and makes many observations on the policy and military force of that power, which will even now be read with interest, but which were at the time deserving of the highest attention.

For many other curious topics discussed in this paper, we must refer our readers to the memoir. As adapted to general use, the new dress in which it appears is convenient, but for ourselves we should have preferred the original text; why might it not have accompanied the version?

The other volumes of this *livraison* will be the subject of future notice.

[*To be continued.*] Jo.

Art. II. *Memoires de Physiologie & de Chirurgie Pratique*, &c.; *i. e.* Memoirs on Physiology and Practical Surgery, by A. Scarpa, Professor of Anatomy and Clinical Surgery in the University of Pavia, &c. and by J. B. T. Leveille, Doctor of Physic in the School of Medicine at Paris. 1. A Commentary on the more minute Structure of the Bones, by Scarpa, with a Preface and pathological Notes by the Editor. 2. Of Club Feet, and the Mode of correcting that congenital Deformity, by the same. 3. Of Luxations of the Thigh forwards, by Leveille. 4. General Remarks on Necrosis, by the same. With 8 Engravings. 8vo. pp. 336. Paris, 1804. Imported by de Boffe.

According to the ideas of *Haller*, and most other writers on the subject of osteology, the bones in their firmer and more solid parts are lamellated and fibrous, and in their looser are reticulated and cellular. The first essay in the present volume is

is designed to disprove this opinion, and to shew that the whole substance of the bones is of the latter description—Professor SCARPA enters into the controversy with much zeal, and states the objects of it to be, not whether the larger portion of bones is of a cellular structure, for that is very easily demonstrable, but whether their hard and almost stony external crust possesses a similar reticulated and cellular texture with their inner substance. He prosecutes his inquiry first in a synthetical way, and for this purpose repeats the experiments made by *Haller* on the bones of the chick at different periods from incubation. From those experiments, as well as from observations made by him on the human fœtus, he deduces the following corollaries:

1. 'That cartilage is the module of the Suture bone, and that all the parts of bones once existed in the state of cartilage.

2. 'That the reticular and cellular structure of bones, when it first begins to shew itself in the cartilage, about the middle of the cylindrical bones, is of a rugous appearance.

3. 'That the cartilage is changed into bone, both by the action of the blood vessels, and by the addition of earth to the rugous cartilaginous spaces, so as to form an osseous net-work.

4. 'That when ossification begins, the whole of the tube of the cylindrical bones is light and flocculous, without any appearance of shell on the outside.

5. 'That when ossification is complete, the parietes of the cavities of cylindrical bones, about the middle of them, are denser and thinner, from the cellular texture being more firmly compressed: for the crust or bark of bones is merely the reticulated and cellular osseous substance more closely compacted, which does not happen even in the middle of either cylindrical or flat bones, before the ossification of the whole cartilaginous module.

6. 'That the spongy structure of the extremities of cylindrical bones is not to be attributed, as most anatomists think, to laminæ separated from the parietes of the medullary cavity, but is to be referred to the expansion of the cancelli of the original cartilage.

7. 'In short, that the primæval minute texture of cylindrical and flat bones, both in the chick in ovo, and in the human embryo, when the bones are as yet flexible, light, and cottony, (gossypiacea) is nothing but a reticulated and cellular net-work.'

In order to confirm, by analytical experiments, the truth of the deductions now mentioned, the Professor immersed in muriatic acid the tibia of a human adult, until the whole of the osseous matter was removed, and the bone was reduced to the state of a flexible and pellucid cartilage. He then macerated it for some time in water, and at last brought the hardest external part of it to a flocculous net-work, precisely similar to that of the extremities of the bones, except that it was much more dense and compact. The same likewise happened

when firm and flat adult bones, such as those of the head, were treated in a similar way; they exhibited, on being suspended in oil of turpentine, such a reticulated appearance, that they might be taken for some membrane, converted by long maceration into a flocculous net-work.—The ideas which he thus forms, on the structure of the harder portions of bones, are, he thinks, supported by the analogy of every part of the animal body; for it is universally found that, as life advances, the solids become more dense and rigid. In order to discover whether, as he at different times suspected, the firm cortical part of bones was capable, by relaxation and expansion, of exhibiting a cellular appearance, he made the following experiment on a young dog. He laid bare the tibia, cut out a part of it, destroyed the marrow with a probe, and filled the cavity of the bone with thread. On the next day, the whole leg was greatly swollen. By the 6th day, there was a copious discharge from the wound, and the soft parts around it began to subside; the tibia was then found to be much swelled; and this swelling increased more and more till the 40th day, when the dog was killed.—On examination, there appeared a large exostosis; and the tibia being cut longitudinally, the author discovered that the whole of the firm shell, or bark, which was not naturally more than half a line thick, had expanded into an osseous net-work, of more than six lines in thickness.

The production of this exostosis, Professor SCARPA thinks, is to be attributed to the hard external substance of the bone, when separated from the periosteum, becoming soft by an absorption of its osseous part, and then shooting out its cellular substance, into which bony matter is afterward deposited. The author's ideas on the subject of the present memoir received in his mind a complete confirmation, by observations on the whale and several other animals; in which the reticulated structure of the harder parts of bones was very manifest to the naked eye. The memoir is concluded by an inquiry into the existence of the diploë in the fœtal cranium; and into that of the frontal, ethmoidal, maxillary, and spheroidal sinuses in the cranium of a fœtus in the 9th month—After much investigation, M. SCARPA is convinced that the supposition of the absence of either the diploë, or the sinuses now mentioned, is erroneous.

Memoir II. treats on the subject of club feet. M. SCARPA enters very largely into an anatomical description of the peculiar nature of this malformation, and details at considerable length the plan which he has found most effectual in removing it. As such accounts, however, require the assistance

of his plates to be intelligible, we shall only give a summary of his general ideas.—He is of opinion that this deformity consists 'in a twisting, on their smaller axis, of the navicular and cuboid bones, and the *os calcis*, which draw with them the cuneiform bones, the *metatarsus*, and the phalanges of the toes; and that on the whole the astragalus is the least displaced, and the least inclined of all the other bones of the tarsus.' In attempting the cure of this distortion, we are to aim, 1st. At directing, insensibly and gradually, to a course the contrary to that which produces the deformity, the navicular bone, the *os cuboides*, *calcis*, *cuneiforme*, and the bones of the *metatarsus*; and at giving to the foot the direction which it ought to have with the tibia. 2. At substituting, for a defect of strength in the external ligaments of the foot, and more particularly of the peronei muscles, an artificial force, which shall not only be able to counterbalance the tension of the internal ligaments, and the shortening of the muscles, but to conquer these oppositions, and to keep the external edge of the foot suspended over the ground. 3. Having re-established the equilibrium between the muscular powers of the *peronei* and *tibiales* muscles, the last indication is to provoke, by the assistance of the combined action of these two orders of muscles, the direct flexion of the foot on the tibia; in order that, after having thus surmounted the resistance opposed by the strong tension of the tendon of Achilles, we may be able to depress the posterior tuberosity of the heel, and bring it to the direction which it ought to have with the sole of the foot: by which means, all the motions of flexion and extension will be able to be performed.

The 3d Memoir is written by M. LEVEILLÉ, and treats of luxations of the thigh forwards. It details, at considerable length, the opinions and practice of both antient and modern authors on this species of injury: but the nature of the discussion precludes abridgement.

Memoir 4. by the same author, is on the subject of Necrosis.—M. LEVEILLÉ professes, in almost every page, a very high degree of candour, and an inflexible regard to philosophical precision: but we cannot forbear remarking that the prominent features here exhibited are vanity, and an overbearing confidence in personal opinion. The author considers himself as the daring opponent of prejudice and error, and with much self complacency aggravates the dangers of contending against the insufficiency and the folly of many opinions entertained with respect to this disease. He enters into various details 'for the purpose,' as he tells us, 'of preventing it from being believed that he is ignorant of any thing which has been said or thought on the subject of Necrosis;' and he assures us 'that it

it is precisely because every thing is known to him, and because he has thought on every point of theory relating to this disease, that he raises doubts, and contests the truth of all that has been written with regard to it.' He combats with vehemence the opinion entertained by *Du Hamel* on the part which the periosteum bears in forming the sequestra; and though many of his remarks on this point are extremely well founded, yet he ought to have known, with the erudition for which he so much contends, that, if many of his countrymen are disposed to retain that opinion, the ablest writers with us have long set it aside. Mr. Russel's work on Necrosis, which is one of the best and most philosophical accounts of the disease that has yet been published, seems to have entirely escaped his notice.

The opinion of M. *Du Hamel*, that the new bone in Necrosis is formed by an expansion of the periosteum, and a deposition of osseous matter into its cells, is of course totally rejected by the present author. Instead of this idea, he concludes that it is to the old bone that the formation of the new one is due; and that the final separation of the sequestra does not take place till the new bone is completed, and is enabled to answer the purposes for which it was intended. Thus far, the author seems to be supported by facts: but, in his endeavours to explain the precise mode in which the old contributes to the formation of the new bone, he appears to us to have adopted a gratuitous supposition. He perfectly agrees with Professor SCARPA in his ideas on the minute structure of bones, and by means of those ideas he attempts to account for the phænomenon in question.—The whole of the substance of bones is regarded by the Professor as of a cellular texture; and in the experiment with the dog, which is mentioned above, the exostosis was attributed to an expansion of the osseous cells, and a subsequent deposition of bony matter into them. In the case of Necrosis, the same process is supposed to exist. A sound part of the bone inflames, and its substance becomes soft and pulpy by the absorption of its calcareous phosphate. The inflammation continuing, the cellular substance forming the rudiments of it expands, and receives into its cells the secretion of calcareous phosphate which is to form the future solid mass of bone. As this operation is completing, the parts joining the sequestra to the newly generated bone are absorbed, and the latter becomes loose. In this way, it is conjectured, a very small portion of sound bone is capable of expanding into one of very considerable size.

In thus accounting for the formation of new bone in Necrosis, exostosis, or fracture, the author and Professor SCARPA

both assume a position which is not sufficiently proved; viz. that there is a removal of the solid parts of the sound bone, and a subsequent expansion of its cellular membrane.

The effusion of a glairy matter from a fractured surface, and indeed from the vessels of divided soft parts, does not admit of a doubt; and it appears probable, though it is not sufficiently decided, that this new matter is supplied with vessels from the same surface by which it was thrown out.

Analogy would, therefore, lead us to conclude that, in Necrosis likewise, there is an inorganic effusion, which (unless we admit Mr. Hunter's ideas of vitality,) receives vessels, nerves, and absorbents from the contiguous parts, and is in time converted into bone by a deposit of calcareous phosphate, and an absorption of the softer parts: but that it is the cellular substance, (which forms as is supposed the old bed of the osseous matter), that expands after the absorption of its osseous matter, and then receives a deposit of bone into its cells, seems to be as gratuitous a supposition, as that which has been entertained by *Du Hamel* with regard to the expansion or prolongation of the periosteum. The mode in which new parts are formed is extremely obscure, and this curious point of pathology is not likely to receive any elucidation from the substitution of vague hypothesis for legitimate theory.

Yell.

Art. III. *Manuscrits de* M. Necker, &c.; *i. e.* Manuscripts of M. Necker, published by his Daughter. 8vo. pp. 354. Geneva, 1804. Imported by de Boffe. Price 7s. 6d. sewed.

More than a third part of this volume is occupied by a tribute to the memory of the celebrated person, of whose productions the remainder consists. If as a recital of facts, as an estimate of character, and as a biographical sketch, this performance does not present strong claims to commendation, it cannot be denied that it is highly creditable to the powers of mind, to the sensibility, and to the filial devotion of the fair writer. The effusions are those of a heart oppressed by grief, and which cherishes it as a natural and becoming passion in the circumstances which then existed. In this state of the mind, the imagination attributes to the individual, whose loss is lamented, every valuable and attractive quality; clothes him with every species of excellence; and sees in him nothing that is ordinary, but all that is marvellous and supernatural. Thus we find the pen of Madame de Staël, when it sketches the traits of her venerable relative, indulging in a new and unusal phraseology. Not only is her respected parent without an equal in all that relates to elevation of mind and purity of heart, not

only are his faculties of a higher order and his feelings more refined than those of other men, but he comes forth from her hands an ethereal being, a demigod; so that had this lady lived in pagan times, many an altar, raised by filia' piety, would have smoked in honour of the matchless benefactor of humanity. The grief which thus seeks to be increased and protracted, which thus readily dissolves in expressions of lamentation, which thus communicates itself and invites sympathy, is obviously not of a profound sort: but it is that of which alone the generality of mankind are susceptible;—when it shuns publicity, and when the individual is wholly absorbed, and becomes as it were a martyr to it, then it rises to its greatest elevation. Though we admit the effusions before us to be both natural and respectable, we cannot forbear remarking that a person who is under their influence, as he respects society at large, his own fame, and that memory which he wishes to consecrate, ought not to commune with the public till his mind has been restored to his proper tone, and has recovered from that imbecillity to which heart-felt sorrow has reduced it.

The history of the public life of M. Necker is well known; that of the private and domestic demeanour of a statesman scarcely ever requires more than a short chapter: but that chapter is not given in this volume. The fair author mentions the fondness with which her father conversed on the time which he passed in obscurity, devoted to the pursuits of commerce, but she has unkindly neglected to state to the public the communications which he made to her. How much better would these have filled the page, than the superfluous and repeated panegyrics which now weary us in the perusal! Of the facts and observations which appear to us to be new and striking, we shall submit a selection to our readers.

Madame de Stael observes that her father possessed, in a very eminent degree, the faculty of creating an interest in his favour, in the minds of those whose good will he was desirous to secure. His first diplomatic situation was that of minister from the republic of Geneva to the court of France, in the vicinity of which he already resided. The government of Geneva having it in contemplation to dispatch to Paris a person of superior talents, to treat on a particular business with M. *de Choiseul*, that minister, on being made acquainted with their intention, wrote in these terms to M. Necker: 'Tell your Genevese that their envoy extraordinary shall not set a foot within my door, and that I will treat with none but you;' and Madame de S. adds, 'My father has told me that this first success of his political career was that which gave him the most lively pleasure.' Two conversa-

tions with M. *de Maurepas* determined that minister to propose M. NECKER as director of the royal treasury. During a short illness under which M. *de Maurepas* laboured, on the very first occasion in which the director transacted business alone with the king, he obtained the place of minister of the marine, for the Marshal *de Castries*. We do not regard this last trait as redounding much to the honour of M. NECKER, since it shews a turn for intrigue, as well as an imprudent and precipitate ambition; and we are told that it rendered the old minister jealous of his protégé. The daughter indeed asserts that her father possessed the first rate talents for intrigue, but that he disdained to make use of them; and that his powers of mind had no bounds but those which his virtues assigned to them. The following anecdote, if correct, is curious, and speaks much in favour of the abilities of this celebrated man.—'About the end of the year 1789', says Madame DE S., '*Mirabeau* had an interview with my father, the object of which was to induce the latter to engage the king to take the former into the ministry. My father, while he did justice to the superior talents of *Mirabeau*, declared that he could not be his colleague. "My power," said he, "arises out of my moral character; you have too strong a mind not to perceive one day the necessity of this support; in the mean time, the actual state of things may render it fit that you should be a minister, but we cannot act together in that character." Madame DE STAEL asserts that *Mirabeau*, on his return, wrote remarks on the conversation, of which she is in possession; and in which he states that he was very much struck with the superiority of mind of M. NECKER, and that he ordered a bust of him for his country villa. Thus favourable, she says, 'was the opinion of *Mirabeau* to the comptroller of the finances, at the time that he inveighed so much against him at the tribune of the assembly.'

M. NECKER having suppressed a great number of places, in consequence of which several of the occupiers of them became deprived of the comforts though not of the necessaries of life, he resolved to derive no emolument from his own situation, and not to render it in any way a personal benefit: a determination which precluded him from ever appointing a friend or relation to any of the places of which he had the disposal. He laboured night and day, without relaxation, and his only visitors were those who complained of the injuries which they suffered from the suppression of their offices. The time of Madame NECKER was wholly occupied in superintending the prisons and hospitals; and thus did this couple forego all pleasure, and all the gratifications that might be drawn from their elevated station: their sole reward was public esteem; the testimonies of which,

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we are told, were of the most flattering kind, whether their numbers, or the rank and character of the persons offering them are considered. Mad. DE S. promises to make public a selection of the letters addressed to her father; from which it will appear that the measure of the double representation of the *Tiers Etat*, for which he has been so much blamed, had been sollicited by all the most eminent and enlightened men of France, and by many who afterward severely censured the proceeding. The Empress Catherine, in her correspondence at this time, speaks of him as the first man in Europe, as a man who left all his contemporaries far behind him in glory. "M. NECKER," says she, "is no longer in place. This is a pretty dream for France, and a grand victory in favour of its enemies. The king of France had taken a step to great glory." The sentiments of the royal and illustrious writer are less extravagant than many may be ready to suppose. Had M. NECKER been confined to the administration of the finances, and had steadily preserved and been protected in that post, the derangements which afterward took place would never have happened; and history would not have had to record the subversion of the monarchy, and the interminable calamities which that event has entailed on Europe. The administrator of the Finances carried with him into his retreat the regrets of France; and he received invitations from the kings of Poland and Naples, and from the Emperor, to come and preside over the finances of their respective kingdoms: but his love of France made him decline each of their offers. In his retirement, he employed himself on his work respecting *the Administration of the Finances*, of which a hundred thousand copies were sold, and which made the fortune of three or four booksellers.

Madame DE STAEL considers the production of the treatise on *the Importance of Religious Opinions*, in the interval between his first and second ministry, as a proof of the serenity of mind which M. NECKER enjoyed. This work, she says, had no relation whatever to the objects of his administration; it could not advance his present interests; and it was only among posterity that it could confer glory on him. He even incurred the risk, by this publication, of losing some of his most distinguished partisans. He was the first, and the only one among the distinguished writers of the day, who animadverted on the tendency to irreligion. This tendency, so much to be lamented, Madame DE S. remarks, had grown out of the commendable struggle which had been maintained against intolerance and superstition. M. NECKER combated alone against this baneful and fatal propensity. He did not appear the enemy of philosophy, but displayed that noble enthusiasm for religion, without which reason has no

guide, imagination no object, and in the absence of which virtue is without reward, and sensibility becomes merely a name.

Speaking of the second ministry of M. NECKER, the fair writer takes notice of the severity with which he has been treated by all the partisans of the old government, and by the class termed Aristocrates, the persons who would make no concessions, and who sedulously discouraged all changes. In the political life of her father, which this lady here promises to give to the public, she pledges herself to shew that this party, from the beginning of the convulsions, has mistaken its real interests, and formed the most erroneous judgment of events and of men. We are of opinion that this severe sentence, passed on a body in which are to be found the most agreeable qualities of our nature, accompanied by high attainments and shining accomplishments, as well as a great share of moral worth, is yet in no tittle overstrained. To the unyielding and haughty conduct of this order at one time, and to its subsequent timidity at another, we ascribe that deluge of calamity which, visiting France first, has since so widely extended itself. It is here positively asserted that it was never the object of M. NECKER to effect a revolution in France, and that the king had given his promise to assemble the States General before the return of the former to power in 1788. That minister is made farther to say that, whatever might have been his particular opinions, he held himself inviolably tied down not to propose, nor countenance, any measure inconsistent with the obligations by which he was bound to the king in virtue of his place. A letter here inserted shews that, on his third recall, he anticipated the difficulties which awaited him, and the disgrace which ultimately ensued.

The following is a beautiful apostrophe of Madame DE S.; 'I allow the jealous to envy grandeur, fortune, beauty, youth, and all those gifts which embellish the exterior of life, but let them spare the eminent distinctions of mind and understanding; for such are the ravages which they cause in the bosom that possesses them, that it is unjust to hate them!'

The return of the banished minister from Bâle, which was in its whole course one triumphal procession, occasions Madame DE S. for a moment to forget all the mortifications experienced by herself and her family. So delightful does the recollection seem to be, and so animated is the picture which she gives of this transaction, that we are tempted to lay it before our readers. Having stated the forebodings of her father, and the reverses which succeeded, she exclaims:

'But what a moment of happiness was that journey from Bâle to Paris! Nothing equal to it ever happened to a man who was not the sovereign

sovereign of a country. The French nation, so animated in the expression of its feelings, delivered itself up to a hope which was altogether new to it, and of which it had not yet learned the limits. Liberty was only known to the enlightened class by the noble sentiments which it inspires, and to the people as the promised remedy for their privations and pains. M. Necker appeared the forerunner of this much expected blessing. The most lively acclamations accompanied him at every step ; the women at a distance in the fields knelt wherever his carriage passed by ; the first citizens in each place on his road dismounted his postilions, in order to discharge their office themselves; and in the cities, the horses were unharnessed, and the carriage drawn by the inhabitants. Never did a man who did not sit upon a throne enjoy to so great a degree the affections of the people !'

This recalled minister exerted the temporary authority, with which he was thus invested, in a manner that does him the highest credit; *viz.* in protecting, as far as he was able, the fugitives whom the popular fury at this time obliged to quit their country. Madame de S. describes with superior ability her sensations on occasion of the rejoicings testified on her father's entrance into Paris ; ' when' says she, ' I became again myself, I felt that I had touched on the extreme of possible happiness.'

The subsequent pages shew how ingeniously Fancy may be busied in heightening the value of a beloved object :

' No person could like my father inspire those around him with a confidence in his protection that was almost supernatural : there were no difficulties in which he could not find resources ; he knew how to provide against each extremity without putting any thing to hazard. In the troubles of France, I thought myself secure under his shelter ; and it seemed as if his genius could ward every evil from me. If danger did overtake me, I was sure he would come to my assistance ; and his eloquent aspect, his venerable accents, would, I was confident, rescue me from the depth of dungeons, should I have the misfortune to be thrown into them. I called him my tutelary angel. It was thus that I felt in respect to his guardian influence ; I thought that the cast of my destiny more concerned him than myself ; I looked to him as to one who would repair my faults ; and nothing appeared to me hopeless while he lived. It was not till I lost him that I learned what terror was, and that I was bereaved of the hope of youth, to which nothing appears impossible. I reckoned his power my own, and my confidence reposed in his support. Exists there still a protecting genius around me ? will it tell me what I ought to shun, and what to wish ? will it guide my steps, will it cover my infants with its wings ; can I collect it sufficiently within my heart to consult and understand it?'

Similar enthusiasm appears in the following passage ; which presents a highly drawn but just picture of the parent, and displays the filial affection and the original powers of the daughter who has sketched it.

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'If I had been told: "you shall be reduced to the most complete poverty, but your father shall be restored to you again young, and he shall be the companion of your life;" – the future would have appeared to me most delicious. I should have beheld my parent's great mind re-commencing our fortune, his dignity supporting my consequence, his versatility enlivening my days, and his ingenuous devotion to that which he loved pointing to my view a thousand enjoyments within the limits of hope and moderation. "You will lose what is deemed most precious, but your father will be your cotemporary, he will give you the supporting arm, you will hear his voice, in every step that you take he will accompany you;"—I should far prefer to any independence this consolatory and cheering support.'

The stamp of genius is never more visible, than in the case of beaten topics being rendered impressive, and represented in novel points of view. The *morçeau* here subjoined has called forth from us this observation. Mad. DE S. is concluding a lively description of the anxieties felt for her by her venerable parent:

'Alas! one is thus loved only by a father, by an aged father who does not reckon on living much longer; our cotemporaries are so confident in regard to themselves, and with respect to us! Delicious is the protection extended to us by the generation which precedes us! Disinterested love! love which makes us every moment conscious that we are young, that we are loved, and that the world is still ours! Ah! when this generation is cut off, we are in our turn placed in front of our last enemy, and it will be soon our fate to engage with him.'

If the fastidious should charge Madame DE S. with having too much withdrawn the curtain of domestic feelings, the reader of taste and sentiment will not dwell on the impropriety, but own his obligations to a writer who has been able to render a narrative of private incidents, and a description of individual impressions, interesting and instructive. If traits of family vanity be frequent in these pages, the original turns, the fine sentiments, and the occasional beauties of language which grace them, will secure a ready and complete pardon to the fair offender, from every candid mind.

We have mentioned that Madame DE STAEL promises to favour the world with a history of her father's political life; and we shall defer our observations on his character until the appearance of that announced publication. We have been indulgent to this lady, while paying a tribute to the talents and worth of her amiable and venerable relative: but we would apprize her that the same excuses will not serve when she comes to narrate and descant on the public transactions of M. NECKER; that the historian's duty is sacred; that it requires him to be

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of no family, sect, or country, and to sacrifice the ties of blood and the endearments of friendship to the stern requisitions of truth.

The literary remains of M. Necker, here communicated, consist for the most part of loose hints and detached thoughts; several of which are in the form of aphorisms. The collection exhibits various degrees of merit; and the most that can be said of it is, that some of these little pieces and *jeux d' ésprit* will not derogate from the past fame of the writer as an author.

The first piece approaches more the form of an essay than any of the others. Its subject is the Corn Trade; its design is to recommend a medium between absolute restraint and complete freedom in this traffic; and legislators are blamed for having enacted nothing definite on this great head of political economy. It is not a little curious that, in this paper, in which the complaint is made, not a single idea is furnished that can guide the statesman who may admit it to be just, and be desirous to remove the ground of it: the whole being occupied by lively declamations on different collateral matters. Referring to the union of morals and politics, the author observes:

'Tiberius had as much power as the Antonines, and Louis XI. as much as Louis IX: but ought it to be thence concluded, as is now done, that there is no necessary union between morals and politics? I am far from thinking so. The art of being obeyed, and the art of inspiring fear, form not the whole of politics; this word recalls to our mind the art of making oneself loved, that of governing without violence, and that of securing the regards of other nations.

'You cite also the success of bad faith, the triumphs of hypocrisy, and you laugh at private morals, and make a jest of public virtue: but is it not as an exception, as an interruption to the established order of things, that vice confers a momentary advantage: there would be no scope for knaves, if society were not partly composed of honest men; and the politics of *Machiavelli* can only be prescribed on the supposition that the greater number of princes observe the laws of morality.'

Some of the thoughts in these papers prove M. Necker to have been a nice observer of men and manners. He tells us that the individuals in France, who were admitted to be of high personal consequence, were few in number, and that it was usual to reckon them up. Consideration was not held rightfully to belong to any of the advantages on which we set the highest value: but riches, birth, and other distinctions, if nobly used, became the means which led to it.

'I have well known (he says) the persons who were regarded as of the first consideration in France; and they were indebted for it less

less to high situations, than to an union of qualities in harmony with each other. An habitual decency in their discourse and in their conduct, ease of behaviour, propriety of manners, taste in their attentions, and a sort of restraint which kept familiarity in check, were the qualities which distinguished the demeanour of these favoured and respected characters.

'We ought to be sensible to our own value, and it is proper that others should perceive it; we ought as it were to accredit ourselves within certain limits. Our opinion of ourselves cannot be without consequences, for we must have a better knowlege of our own qualities than it is in the power of others to acquire; by too great modesty, we run the risk of being wrongly appreciated, of being taken for what we pass ourselves to be. This humility may be amiable, but it will never raise us to consequence.'

M. Necker is of opinion that a knowlege of mankind is only to be attained by passing through three absolutely different situations in life:—the state of *inferiority*, which obliges us to consult the inclinations of others, and to exert all our power to gain their good will; the condition of *equality*, which will make us study the various passions of men; and that of *superiority*, which affords the opportunity of observing our fellow-creatures, when on their good behaviour.

Madam de S. speaks highly in commendation of her father's paper on the *Happiness* of *Fools*. The idea which pervades it is the same with that which is so finely pursued in the *Encomium Moriæ*; with only this difference, that the view here taken of the subject is more confined, and the irony less delicate.—The fragment on the State of Manners in France in 1786 shews the pencil of a superior hand, fully master of his art, and of his subject. We regard it as a very important article in the history of that period, and affording matter for abundant reflection.

'The German etiquette (it is remarked) does not prevail in France, nor are civil distinctions of rank immutably fixed there, as in England. It is opinion alone, as it reigns in the high world, that determines the regard which is to be shewn to the various stations of men. There is a complete system in these matters: but it is no where to be found in writing; and it is become gradually so fine and subtle, that it may be called the legislation of *matters understood;* a designation which is the more just, because, though no one claims a right, it is nevertheless most clear that each looks to a certain place as his due. It was the pride of a mistress of a house, and especially of a great lady, to allow it to be seen that she was acquainted with all these differences, but at the same time to conduct herself with delicacy, so as to give no one any just cause of complaint. A great lady, who holds a circle, has a fixed place; and her seat is of a particular make, though simple and commodious, in order that it may be supposed that she does not put herself in any degree out of

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her way when she sees company. A piece of embroidery lies before her; through which, when she employs herself with it, she passes her needle with a noble negligence. This occupation dispenses with the lady's rising when visitors enter her apartment; a compliment which she pays only to princes of the blood, to foreign ladies of the first distinction, to Generals who have just gained a battle, or to a minister high in favour. A particular manner is shewn to persons of an uncertain rank, which is to signify to them that they are countenanced: but, if they assume too much, an interrogation in a marked tone, terminating with a shrill accent, apprizes them of their presumption. More address is necessary towards persons of nearly the same rank with ourselves. Taste and feeling regulate the conduct of the mistress of a great house; and these are her guides in the distinctions which she makes in the midst of her saloon. Women of condition, women of quality, titled women, women of historic name, women of high personal birth, but united to a husband who is inferior to them, women who have raised themselves by their marriage, women who attract by play or suppers,—a German may ascertain the heraldic claims of these persons: but to seize immediately the imperceptible differences, and to adapt the tone, forms, and manner to them, is quite another matter: French dexterity, and extensive intercourse with the world, are alone equal to effect this. It is with self-love, which is most easily irritated, that all this dealing takes place; for which reason, the slightest fault is sure to be noticed. The same nicety and refinement regulate the conduct of individuals, with regard to the rank which they claim in society. These, the moment they have entered the saloon, have a manner of accosting others, of seating themselves, and of looking around them, which shew in what light they behold themselves as compared with others. They convey their meaning also by a sort of drawl or langour of the voice, and by the reserve or frankness which they assume; and when they apportion the respect to be shewn, they effect it by the varied mode of their reverence, which admits of endless gradations, from a slight movement of the shoulder to that noble and respectful homage which so few, even of the court ladies, know how to pay. The slow bend, the downcast eyes, the figure upright, the manner of resuming one's position, modestly regarding the accosted, and gracefully throwing the body back; all this is more fine and delicate than any thing expressed by words can be, and is most expressive as a mark of respect.

'The passage from the drawing to the dining room awakens a singular conflict between jarring claims to precedence. The men no longer give the hand to the women, as in former times; this usage, it is probable, grew obsolete as the system of vanities became more subtle; it was necessary to put the men out of the question, because they would inevitably introduce what was positive into the affair. Behold the women in a body approach the door of the drawing room: observing their composed air, we should conclude that no idea of rivalship possessed their minds; while most probably it is the only one which engages their thoughts at that moment. Some, feigning utter inattention, are the first at the door; there, perceiving all at once that they are not followed, they express themselves surprized at their

their own forwardness, or burst out into a loud laugh: they retreat a little way at the same time. They are then told, "Come, ladies, walk on;" those who addressed them thus have recovered their advantage; for *walk on* is a sort of permission. The superiority is still more marked when they say, "Walk on, ladies, you are next the door," since the reason of the permission is stated. Malice is gratified by saying, "Come, Madame la Maréchale, nobody will walk on before you." The Maréchale complies, and walks on first. Others then follow; while some, dreading the conflict, remain behind; one drops her fan in order to have a pretence for retreating to pick it up; another takes a gentleman's arm, and slackens her pace in order to talk to him; and a third stops at a glass to adjust her hair; thus in this short march high claims are preferred, opposed, supported, discussed, and settled by signs intelligible only to adepts, and with little of the help of language.

'This struggle between vanities does not take place among men; whose rival pretensions extend to objects more marked. We all know that the first ranks of society have successively adopted marks of distinction, which they have quitted only at the moment when persons of the second class assumed them. They have run the course of every emblem of this kind, from the high feathers down to the beaked shoe; and from the multiplication of titles to the usage of *thee* and *thou*, as practised by the Spanish grandees of the most antient race. Every thing of this sort seems to be exhausted: but let vanity alone; it will find new modes of asserting its claim. A *Montmorençi* maintained, in a circle in which I was, that all the turns of language, which designated superiority of rank and condition, had sunken into discredit by the uses to which they had been applied. A little time afterward, this same *Montmorençi*, speaking of a person supposed to be connected with his house, said that it was a mistake, and added, "this person and ourselves (*nous autres*) are at variance." The *nous autres* was a chosen expression; it is in appearance simple, and is in common use, but it was meant to denote the superior lineage of this high family.'

A paper of this sort from a great minister of state will probably occasion surprize in most of our readers; and a fictitious tale that concludes the volume, and which only wants polish, will in all likelihood produce a similar effect, while they severally shew the singular versatility of M. NECKER's mind. Jo.

ART. IV. *Annales du Muséum National*, &c.; *i. e.* Annals of the National Museum of Natural History. 4to. Paris. Imported by De Boffe.

[*Article continued from Appendix to Vol.* XLIV.]

THE bulk which this work has already gained, the expedition with which it is published, and the multitude of articles which it embraces, must oblige us to deviate from our former practice

practice of mentioning every paper, and must restrict us to a slight notice of many of the memoirs in the subsequent *cahiers* or numbers. We have already given the substance of the first paper in No. 7. which forms a kind of introduction to Vol. II., and which includes the history of the Museum from 1643 to 1683. Next suceed *Observations on the mineral Substance called Hornblend, of Labradore, by M.* HAÜY, &c. and a *Memoir on the fossil tusk of an Elephant found bedded in volcanic tuffa, in the Commune Darbres, in the department of Ardeche,* by M. FAUJAS-SAINT-FOND. This tusk was discovered by accident, as a naturalist was digging for water in his garden, and is pronounced to have belonged to an elephant of the same kind with those of Asia; since it has neither the contour nor the bend of those which are found in Siberia.

Anatomical Observations on the Crocodile of the Nile, by E. GEOFFROY. These observations, which were read at the last sitting of the Egyptian Institute, are introduced by the author's reflections on the melancholy termination of the French expedition to Egypt.

'Two disastrous combats,' he says, 'and the loss of another important battle, made us foresee that our enemies, availing themselves of the misunderstanding which subsisted between the chiefs of our army, would snatch from us the most precious of our colonies; a country, the conquest of which had cost us so many struggles and sacrifices, the famous Egypt; in short, which we had completely explored, which we had seen covered with monuments contemporaneous with the heroic ages, and which appeared to us to possess a fertility surpassing the account which had been given of it. It was at the moment when we were informed of our disasters, and when the sad news raised against us *all the population* of Egypt, that a crocodile was brought to me, which had been conducted alive from Cairo, but which had now been dead three days. In more happy times, I had expressed a strong desire of dissecting an animal so celebrated by different writers: but then, overwhelmed by those painful sensations which had taken possession of every Frenchman, I hesitated to undertake this operation. Perceiving, however, that I should not find another occasion, if I suffered the present to escape, and persuaded as I had always been that the sort of courage which belonged to travellers, placed in the difficult circumstances in which I then found myself, was that of resignation, I occupied my thoughts with nothing farther than the crocodile which was then before me: but I was not able to proceed to a perfectly regular dissection, nor to direct my attention to all the organs which appeared susceptible of it. I was restrained by the putrefaction which had commenced when the crocodile was brought to me, and by the wish to preserve his skin entire. As, moreover, this animal had attracted the notice of several distinguished anatomists, I conceived that it would be sufficient for me to confine myself to the consideration of those organs which had escaped the examination of my predecessors, so that

my labours might furnish some additions to the natural history of the crocodile.'

M. GEOFFROY proceeds, after this exordium, to describe 1st. The manner in which the crocodile moves its jaws. 2. The organs of digestion. 3. Organs of respiration. 4. Organs of generation. 5. The liver. 6. The other viscera. This naturalist points out in what respects the crocodile differs from the Lizard (*Lacerta*), in which genus it has been classed by Linné; and the paper concludes by charging the English who were in Egypt with an attempt to turn the author into ridicule, by caricaturing him as employed in taming crocodiles. Two illustrative plates are subjoined to this and the subsequent memoir, *viz.*

A Notice of a new Kind of Crocodile of America, by the same. General *Leclerc* having been informed by some of his officers, who had served in Egypt, that the crocodile of St. Domingo displayed a very near resemblance to those of the Nile, he sent two from that island to France for the purpose of ascertaining this fact. The result of the comparison, which these specimens enabled M. GEOFFROY to institute, was that the crocodile of the Nile and of St. Domingo differed in so many particulars as to furnish some ground for concluding that they were two distinct species. He abstains, however, from stating this as a positive fact, being ignorant of the changes which this animal undergoes in the different stages of its life, and of the operation of climate and local circumstances.

We pass over the paper *on the Fosils in the environs of Paris*, by M. LAMARCK, in order to attend to the *Biographical notice of the Artist Maréchal*, by M. DELETRE.—We here learn that *Nicolas Maréchal*, whose death is said by his eulogist to have caused a vacancy in the Museum which will not be easily filled, was born at Paris, March 21. 1753. Devoting himself to painting, he was placed with M. *Brenet*, who was at that time the chief painter of the French Academy; and for the purpose of perfecting himself in this art, he devoted his attention to the accessary studies of zoology, comparative anatomy, and perspective. In the year 3. he was attached to the Museum in the capacity of zoological painter. The merit of this artist consisted in the extreme accuracy with which he painted animals; and as he possessed perseverance equal to his taste, he has left a rich collection of drawings. His water-colour delineations of the sheep of Rambouillet are said to be his *chef d'œuvres*. Objects of the vegetable and fosil kingdoms were also depicted by him. Death, however, interrupted the career of his genius. Attacked by a stomach complaint which proved incurable, he departed this life on the 30th of *Frimaire*: but in what year the Memoir unaccountably

countably does not state. M. DELEUSE commences his paper with telling us that the Museum had just sustained a great loss by the death of *Maréchal :* but as the paper itself is not dated, we are not sure whether this event happened in 1802 or 1803. The French are very negligent of dates.

The correspondence at the end of this number includes an account of the Teak tree; which, it is remarked, would be of the greatest importance if it could possibly be naturalized in France; since it grows to a vast size, and produces wood which, while it is peculiarly adapted to the construction of ships, is not attacked by those worms which destroy European timber. The hope, however, of raising a forest of teak trees in France is not cherished.—We are glad to learn that the attention of our countrymen has been directed to this valuable tree; and that some ships of war have already been built with it in India.

The arrival of several botanical articles at the Museum is next announced, with a letter from M. *Van Marum to* M. *Faujas-St.-Fond*, dated Haarlem, Jan. 1. 1803, containing remarks on the formation of peat, to which it is supposed that the *Conferva rivularis* greatly contributes.

No. 8. contains *A Memoir on a new variety of Quartz*, by M. HAÜY; *Memoir on a large Tooth of a Shark, and on a fossil Tortoise Shell found in the quarries in the environs of Paris*, By M. FAUJAS-ST. FOND; *and an Analysis of the earth of Umber of Cologne, reported by M. Faujas*, by M. BRONGNIART. The history of the working of the mines in which this substance is found, and of preparing it for use, having been already given in No. 6. the professor here undertakes to complete the history of this earth, by subjecting it to chemical analysis, and offering some ideas respecting its formation, and the uses to which it may be applied. By exposing this earth of Cologne to the operation of fire and of other chemical agents, the opinion of *M. Faujas*, that it consisted of a fossil wood decomposed, is fully confirmed. To painters, this knowlege may be of service.

Memoir on Jalap. By M. DESFONTAINES.—This paper contains a curious account of a drug unknown to the Greeks and Arabians, and for which we are indebted to the discovery of the New World. Dr. Lewis, in his *Materia Medica*, speaks of it as the dried root of the *Mirabilis Peruviana :* but his editor, Dr. Aikin, remarks "that the later botanists are not perfectly agreed concerning the genus of the plant producing the jalap." The Memoir before us, which tends to ascertain this point, must be acceptable to the medical student. We are here informed that the plant producing the Jalap grows spontaneously in Mexico, in the vicinity of the city of Xalapa, from which

it takes its name, and also in the neighbourhood of Vera Cruz ; and that the root, which is the only part employed in medicine, attains to the weight of 15, and sometimes to 25*lb.* The night-blowing Marvel of Peru, (*la belle de nuit*) *Mirabilis longi-flora*, being known to produce a root similar to that from which Jalap is procured, botanists were easily led to suppose that the drug of the shops came from a plant of the same kind: but farther inquiries have proved that the true Jalap plant is of the class of climbers, and may be thus described : *Convolvulus caule volubili, tuberculoso ; foliis cordato-ovatis, subrugosis, subtus villosis, integris aut lobatis ; pedunculis uni vel multifloris ; filamentis basi tomentosis ; semine lanigero.* A plate of the *Convolvulus Jalapa* is subjoined, exhibiting the leaf, stalk, flower, anthers, pistillum, capsule, seed, *&c.* and another gives a representation of its singular root. The Museum boasts of being in possession of the true Convolvulus Jalapa, which M. *Thiery de Menonville*, in an account of this plant taken at Vera Cruz in 1777, thus describes : "*Habitat in arenosis siccis in Vera-Cruce, arena hæc vento solvitur, nullæ terræ adhæret, nec consistentiam habet. Facilè educatur et colitur Jalapium. Ponderis 12, 15 et 20 librarum radices conservavi in meo cubiculo truncatas. Stolones et gemmas emittebant more Napi.*"

M. Desfontaines concludes this memoir with remarking that the family of climbers is celebrated for affording strong purgatives ; that besides Jalap, it has *Convolvulus scammonia, C. turpetum, C. mechoacana. C. soldanella, & C. sepium*; and that analogy would incline us to believe that this comprehensive genus includes others which possess the same property.

Observations on the Family of amaranthine plants, by M. Jussieu, and the Memoir on the *Vieusseuxia glaucopis*, must not detain us.

A description of the school of useful Plants in the rural and domestic economy established in the national Garden of plants at Paris, by A. Thouin, contains more particulars than we can detail, and many of which would not be very interesting to the English reader. A table of the distribution of herbaceous plants gives, at one view, the classes, sections, series, names, and numbers. Plants are here arranged under three grand divisions, viz. those which contribute to the nourishment of man, those which feed cattle, and those which are employed in the arts.

The correspondence includes an interesting letter from M. Humboldt, dated Lima, Nov. 25. 1802, containing an account of his travels in South America ; from which we shall extract a short description of the province of Quito.

'This province, which is situated on the most elevated plain in the world, and which has been rent by the grand catastrophe of Feb. 4. 1797

4. 1797, has opened a most extensive field of physical observation. Here are volcanoes so enormous as to cause the flame often to ascend 3000 feet; which nevertheless do not produce one drop of running lava, but which vomit forth water, sulphuric hydrogene gas, mud, and carbonated argil. Since the year 1797, the whole of this part of the world has been in agitation: we experience at every instant frightful shocks: and the subterraneous noise in the plains of Rio Bamba resembles that of a mountain falling to pieces under our feet. Atmospheric air, and moistened earth, (for all these volcanoes are in a decomposed porphyry,) appear to be the grand agents in these combustions and subterraneous fermentations.

'It was till now believed at Quito that the rarefaction of the air, at the elevation of 2,470 toises, was the greatest which men could endure. In the month of March 1802, we passed some days on the vast plains surrounding the volcano of Antisana, at 2,107 toises elevation, where the oxen, when we chased them, vomited blood. On the 16th of March, we discovered a path in the snow on which we mounted to the height of 2,773 toises. The air contained 0,008 of carbonic acid, 0,218 of oxygene, and 0,744 of azote. It was not cold, but the blood gushed out from our lips and eyes. In my expedition of June 23, 1802, to Chimboraço, we proved that, with patience, man might sustain a very great rarefaction of the air. We carried our instruments on Chimboraço as high as 3,031 toises, and saw the mercury descend in the barometer to 13 inches and 11,2 lines.'

By two operations, M. HUMBOLDT found the top of Chimboraço to be 3,267 toises above the level of the sea. It has often been asserted, he adds, that this mountain is of granite, but he found not a single atom. It is a bed of porphyry, 1,900 toises thick, intermixed with vitreous feld-spath, &c.

The letter closes with a reference to the botanical treasures which the writer had discovered: but here we must not dilate; though we cannot help congratulating our readers that, to the bread-fruit-tree and the butter-tree, M. HUMBOLDT has added the *milk-tree*, or, as the Indians call it, the *vegetable cow*.

Of the papers in No. 9. we shall notice only *Observations on animal Calculi, compared with those of Man.* *By* M. FOURCROY. Messrs. VAUQUELIN and FOURCROY having, in a former Memoir, given a description of the various kinds of matter found in different animal concretions, the latter has comprized in this paper the several kinds of compound calculi, considered with a reference to animals in general. His object here is to explain the substances of which animal concretions consist; substances which for a long time have been either entirely misunderstood, or confounded with each other, under the erroneous denomination of absorbent earth, tartar, or chalk. He observes that before M. VAUQUELIN and he had instituted an exact and detailed

analysis of animal concretions, for the purpose of discovering the nature of the calculi in the human bladder, they had no suspicion that these calculi could have differed so much as they were found to do, from each other in their component parts. In the next place, they were surprised to mark the difference which exists between the urinary calculi, whether in the kidnies or the bladder, of the principal domestic animals and those of man. In examining the urine of the horse, the camel, the elephant, the sheep, and the rabbit, an analogy was found to subsist between the nature of the urine and that of the urinary calculi of all domestic *mammiferes*. This urine never contains earthy phosphates, nor alkaline phosphates. Carbonate of lime and chalk constitute the spontaneous deposits, which are seen in stables where horses are kept, and their urinary concretions are formed of the same matter. On the other hand, these gentlemen found phosphate of lime in the dry residuum of the sweat of horses, which forms a light and greyish crust on their hair. Thus nature evacuates from their bodies the superabundance of calcareous phosphate, as well by the pores of the skin as by the urinary canal. This mode of evacuation is the reverse of that which occurs in man.

It is remarked of *bezoar stones*, that ' they are always formed of phosphate of lime, and rarely of the acid phosphate of lime, which proves that they appertain to the intestines ;' and M. Fourcroy tells us that he has often found in the centre of the occidental bezoars, and which served them as a nucleus, kernels of fruit, little stems, &c. which sufficiently announce their formation to have been in the intestines.

The horse is very subject to this sort of concretions. They are commonly of a grey colour, and have for their basis either hay or oats. Messrs. Vauquelin and Fourcroy having been occupied in experiments on the ashes of certain nourishing vegetables, instituted for the purpose of ascertaining the quantity of phosphate of lime which they contained ; they found in these ashes a quantity of phosphate of magnesia, even in the proportion of the hundredth part of the weight of vegetables employed; and they adduce this circumstance as decisive evidence of the origin of the concretions in the intestines of animals. M. Fourcroy, however, confesses that he cannot so easily assign the reason of the formation of occidental bezoars, so commonly occurring in *mammiferes*, and so rarely if ever found in man. He thinks that the horizontal posture of the former, and the erect position of man, will not sufficiently explain the phænomenon : but to what cause must we assign it ; for the vegetable aliment of both equally contains phosphate of magnesia, and if any difference exists, the vegetables eaten by man include more of it

than

than those on which the brutes feed. M. FOURCROY hopes that, since bezoars, as articles of medicinal traffic, are now gone out of fashion, their history will not continue to be concealed.

No. 10. consists of *Observations on the Rheum ribes, Lin. by* M. DESFONTAINES;—*On the family of night-blowing plants (plantes nyctagenées *) by* M. A. L. JUSSIEU;—*On a Kind of Serpent which has not hitherto been described, called Erpeton tentaculatus, by* M. LACÉPÈDE;—*Description of a new kind of Pic, or, wood-pecker found at Porto-Rico, by* F. M. DAUDIN;—*Memoir on the genus Laplysia, commonly called the Sea Hare, on its anatomy, and on some of its species, by* M. G. CUVIER;—and *a continuation of the memoir on the fossils in the environs of Paris, by* M. LAMARCK; but we must abstain from any particular notice of their contents, and must even be silent respecting M. CUVIER's long and ingenious paper on that singular animal the Sea Hare; in order to afford room for some farther extracts from the *Letters of* M. DE HUMBOLDT, to his brother, given in the Correspondence, which are too curious and entertaining to be altogether withholden. The region of Peru, so imperfectly known to Europeans, presents such august features of nature, and is so admirably depicted by this inquisitive traveller, that we follow him in his details with no inconsiderable satisfaction. Passing the summit of the Cordilleras along the most frightful precipices, he arrived at the town of Pasto, situated at the foot of a terrible volcano, and thus describes his subsequent journey:

'The road to and from this little town, where we passed the Christmas festival, and where we were received with the warmest hospitality, is the most tremendous in the world. It lies through thick forests in the midst of morasses, into which the mules plunge half-way up their bodies: and we pass through ravines so deep and narrow, that we seem to be entering the galleries of a mine. The roads are also paved with the bones of mules which have perished through cold or fatigue. All the province of Pasto, including the environs of Guachucal and Turqueres is one plain of ice surrounded by volcanoes which continually emit torrents of smoke. The miserable inhabitants of these deserts have no other food than potatoes; and if these fail, which happened last year, they repair to the mountains to eat the trunk of a small tree, called *achupalla* (*Pourretia pitcarnia*): but this tree being also the food of the bears of the Andes, the latter often dispute with them the only nourishment which these elevated regions afford. After having been soaked with the rain, day and

* We are informed in a note that M. *Royen*, unwilling to employ the adjective *Mirabilis* to denote this genus, preferred the term *Nyctage*, composed of two Greek words, which signify *admirable by night*; and that this new word is adopted with a little change of termination as preferable to the old term *Mirabilis*.

ight, during the space of two months, and having narrowly escaped ng drowned near the small village of Ibarra, by a very sudden flood, ompanied by an earthquake, we arrived Jan. 6. 1802. at Quito; where : Marquis de Silvaalègre prepared for us a handsome house, which, after so many fatigues, offered all the conveniences that we could desire at Paris or London.'

The succeeding account of the city of Quito, of the dreadful earthquake which it experienced, and of the little impression which this awful event has made on the pleasurable disposition of the inhabitants, would excite some surprise; did we not know that habit is a great reconciler, and that dangers, to which we are continually liable, make very little impression.

'The city of Quito is beautiful, but the atmosphere is dark and cloudy, the neighbouring mountains present little verdure, and the cold is very considerable. The great earthquake of Feb. 4. 1797. which overturned the whole province and destroyed at one instant from 35 to 40 thousand human beings, has so changed the temperature of the air, that there the thermometer of Reaumur commonly stands at 4—10°. and rarely ascends to 16 or 17°. while *Bouguer* generally saw it at 15 or 16°. Since this catastrophe, constant earthquakes and some shocks have been experienced. It is probable that all the high part of this province is one volcano. The mountains of *Cotopoxi* and *Pichincha* are only little ridges, to which the craters form different chimnies, all leading to the same cavity. The earthquake of 1797 has unfortunately confirmed this hypothesis, for the earth every where opened and vomited sulphur, water, &c. In spite, however, of all these horrors and dangers with which nature has encompassed them, the inhabitants of Quito are gay, lively, and amiable. The city breathes nothing but pleasure and luxury, and perhaps in no place can be found a more decided or more general taste for diversions. Thus man accustoms himself to sleep soundly on the brink of a precipice.'

We must omit the traveller's adventurous journey to the top of Pichincha, undertaken for the purpose of exploring the crater of its volcano. The height of this mountain he found to be 2,477 toises, and the diameter of the crater 754. Favoured by the weather in his visit to the volcano of Antisana, he mounted to the height of 2,773 toises, where the barometer sunk to 14 inches 7 lines; and where, owing to the extreme rarity of the air, blood gushed from the lips, gums, and eyes, great weakness was experienced, and one of the party fainted.

In the subsequent pages, M. HUMBOLDT repeats an account of his visit to the immense colossus of Chimboraço, giving the admeasurements which we have above transcribed. He supposes the top of this most stupendous of mountains to be the crater of an extinguished volcano, which, if rekindled, must destroy the whole province.

During

During the writer's stay at Rio Bamba, he met with a literary curiosity, viz. an antient Indian MS. written in the language of Paraguay, which contains an account of the memorable epoch of the eruption of the mountain called *Nevado del Attas*. This must have been the highest mountain in the world, even more elevated than Chimboraço, and the Indians call it *Capaurcu*, or the chief of mountains. The eruption of the volcano continued seven years, and the manuscript of Zapla pretends that the shower of ashes at Lican, where the king Ouainia Abomatha then reigned, was so abundant that for seven years they occasioned a perpetual night. We know not what degree of credit is due to this evidence; the traveller, however, from his examination of the region in question, inclines to think that this account cannot be *much* exaggerated.

M. HUMBOLDT also informs us that he has devoted himself to the study of the American tongues, particularly to that of the Incas, which in Peru is commonly spoken in company. It abounds with expressions so rich and varied, that young men, when they would impart the most tender sentiments to the ladies, always speak the language of the Incas, which affords resources when they have exhausted the language of Castille. Even if farther evidence were wanting, the traveller is of opinion that this language, with others equally rich, clearly proves that America formerly possessed a much higher degree of cultivation than that which the Spaniards found in 1492. He does not, however, rest his position merely on this circumstance: for he tells us that he has collected other testimonies, not only in Mexico and Peru, but even at the court of the king of Bogota, a country of which European historians are absolutely ignorant. Here the priests know how to draw a meridian, to observe the moment of the solstice, and to bring the lunar to the solar year by intercalations. Moreover, at Paramo, the savages believe that the moon is inhabited by men; and they have learnt from the traditions of their ancestors that she borrows her light from the sun.

The rest of the letter contains an account of the great sulphur mines of Tirrau,—of the remains of the magnificent palace and road of the Incas,—of experiments with crocodiles, of which M. HUMBOLDT says three kinds exist in America, called by the natives *bava*, caïman, and crocodile, and of the discovery of vast quantities of fossil bones of the elephant.

No. II. comprises many papers, ofwhich we can give little more than the titles.

Notice of fossil plants of different kinds which are found in the fissile beds of marley schistus, covered with lava, in the environs of Rochesauve, in the department of Ardeche. *By* M. FAUJAS-

ST. FOND. Among these vegetable remains, are recognized leaves of the *populus tremula*, *populus alba*, *fagus castanea*, *tibia arborea*, and *pinus pinea*; and at the same time leaves which much resemble those of the *gossipium arboreum*, of the cotton tree, and the *liquid amber*, *stryax*, which are exotics; with many others belonging to plants unknown. The figures of the leaves, as they are found in the beds of schistus, are delineated in two accompanying plates.

Memoir on the Acicarpha and the Boopis, two new plants, belonging to the family of Cinarocéphales, by M. A. L. JUSSIEU. —*Memoir on two new species of oviparous quadrupeds, which have not hitherto been described, named the Lézar monodactyle, and the Lézar tetradactyle, by* M. LACÉPÈDE.—*Description of a new species of wild ram of North America, by* E. GEOFFROY. This *ram of the mountain*, as he is called by the savages, has the body of a stag with the head of a ram; and his hair, or fleece, is short, stiff, thick, and as it were dried up.—*Notice of a new species of mammifere, imported alive by the ship Naturalist, by* E. GEOFFROY.—*Critical dissertation on the different species of the Ecrevisses, or crustaceous fish, known to the antients, and on the names which they have given to them, by* G. CUVIER. Little has descended to us from the antients, on the subject of natural history; and that little is frequently obscured by the difficulty of precisely ascertaining the objects designated by particular terms. As science must thankfully receive every attempt to remove this obscurity from antient authors, this learned dissertation of Professor CUVIER will not be overlooked. We cannot do it justice: but we shall state his explanation of the four kinds of *crustacei* described by Aristotle. The καρκινοι he pronounces to be *crabs*, the καραβοι lobsters, the καριδες perhaps prawns, and the ασακοι the large kind of lobsters.

Notice of the life and works of Hedwig. By M. DELEUSE.—We here informed that *John Hedwig* was born at Cronstadt, in Transylvania, Oct. 8, 1730; that his father was a magistrate; that he very early discovered a passion for botany; that he studied in the college of the country, and employed the time which boys commonly spend at play, in traversing the fields, searching for plants, and conveying them to his father's garden; that, losing his parent in 1747, he was sent to continue his education at Petersburgh, whence, at the end of two years, after having gone through the classes, and decided on the medical profession, he proceeded to Zittau, to study under *Gerlach* the rector of the college; that, three years afterward, he removed to Leipsic, in the university of which place he prosecuted science with ardour, and was so much admired by *Bosc*, the botanical professor, that he was invited to live with him; and that having

having been refused the privilege of practising physic in the place of his birth, he settled in a little town of Saxony, where he married. After an inaugural oration *On the use of Emetics in acute fevers*, he received his degree of M. D. in 1759; and being furnished with microscopes by the kindness of a brother botanist, he devoted himself to the study of mosses, and made several discoveries in the class of Cryptogamiæ. The memoir then proceeds to state the loss of his wife, and the marriage of a second; the ardour of his researches as a naturalist, and his attention as a physician; his rise to fame, distinction, and elegant competence; to enumerate his several publications; and to inform us that he died of a catarrh fever on Feb. 9, 1799, aged 69. *Hedwig* is represented to have been endowed with a remarkably strong sight, by which he was assisted in his microscopical observations; his patience, exactness, and memory were remarkable; and he experienced great pleasure in communicating his knowlege to the rising generation. His eulogist states also that his qualities as a man were not less estimable than his endowments as a philosopher. In a subsequent memoir, M. DELEUSE enters on an ample analysis of *Hedwig*'s works, giving an exposition of his theory of mosses and fungi; and of his system relative to the other cryptogamiæ, in order to present at one view his opinions on several facts connected with vegetable physics.

The correspondence attached to this number consists of a letter from Captain *Baudin*, on board the corvette *Le Geographe*, dated Port Jackson, New Holland, Oct. 1803; in which he speaks of the immense labours of the English at Port Jackson, and of the comfort and even splendor which he found in this colony, consisting of 6000 men.

No. 12. commences with *a Memoir on the Kleinia linearifolia, and the Actinea heterophylla, two new genera of plants, of the family of Corymbifère, by* A. L. JUSSIEU. This is followed by an *Analysis of the water of the great well in the garden of plants, situated between the Conservatory and the Gallery of Anatomy, by* M. FOURCROY;—an *Ornithological article, by* F. M. DAUDIN;—on *the culture of heaths, by* A. THOUIN; who mentions an assortment sent to the Museum by Messrs. Lee and Kennedy, nurserymen at Hammersmith (here spelt Hammersmity); and an *Extract of a memoir read at the class of the sciences of the National Institute, on the strength of the flax from the Phormium tenax of New Zealand, compared with that of the filaments of hemp, of the aloes-pitte, of flax, and of silk, by* M. LABILLARDIERE.

The numbers thus briefly noticed contain also some few papers which we have passed in silence. They constitute volume ii. of this work; which must be interesting to naturalists, and

to which, for the benefit of consultation, a table of contents is annexed.—The plates are well engraved.

[*To be continued occasionally.*] Moy.

ART. V. *Nouveau Dictionnaire Historique*, &c. *i. e.* A new Historical Dictionary, or an abridged History of all the Persons who have distinguished themselves by Talents, Virtues, Crimes, Errors, &c. from the beginning of the World to our own Times; in which are stated impartially the Opinions of the most judicious Writers, with Respect to their Characters, Manners, and Works.—With chronological Tables, by which the Articles scattered through this Dictionary may be reduced into a body of History. By L. M. CHAUDON and F. A. DELANDINE. 8th Edition, revised, corrected, and considerably enlarged. In 13 thick Octavo Volumes. Paris, 1804. Imported by de Boffe. Price 6l. 6s. sewed.

THE French articles in these volumes are for the most part correctly and satisfactorily executed, the Italian are tolerably complete, and so are the English: but the latter abound with numerous trivial, and with some important errors; while the German list is very defective. The authors appear to have taken their materials from the more accessible sources, and to have been content with simply making additions to our biographical stores, leaving it to future labourers to render them more select. The new communications, as they respect France, will be found not to be unimportant, and of these we shall quote one or two as specimens.

'*Peter Augustin Caron de Beaumarchais* was born at Paris on the 24th of January, 1732; and like *Rousseau*, he was the son of a clock-maker. His father, being eminent in his line, inspired his son with a taste for his art; and the latter materially improved the mechanism of watches. His discovery, however, being contested by a distinguished watch-maker who claimed it as his own, the difference was referred to the Academy of Sciences, which gave a decree in favour of the young *Beaumarchais*. Music at this time became his favourite pursuit. He could play on several instruments, but he performed on the harp and guitar in a superior style. The sisters of Louis XV. being desirous of hearing him, admitted him to their concerts, and at length into their parties. The marked credit which he enjoyed with the Princesses of France, the disproportion between his birth and his present consideration, his natural pride, which his good fortune had increased, and a levity in his carriage and manners, which in some cases bordered on indiscretion, raised up against him a host of secret enemies. A nobleman, observing him one day in a splendid dress as he was passing along the gallery of Versailles, desirous of mortifying him, approached and thus accosted him; "I meet you most *à-propos*; my watch is out of order; do me the favour to look at it." *Beaumarchais*, thus reminded of his former condition,

tion, observed to him that he had always a very clumsy hand. The great man insisting, he takes the watch, and lets it drop, saying; "I told you what would be the consequence, but you would have it so."

'The countenance of the court occasioned the connection between *Beaumarchais* and the rich *Duverney;* it was thus that he discovered his talent for business, and that he availed himself of it in order to advance his fortune. Three law suits occupied his life from this period; the one with the residuary legatee of *Duverney*, for a moderate legacy which he claimed; another with the Counsellor *Goesman*; and the third was the Kornman suit. He finished by gaining each of them. They all arose more from hatred than from any interest which the parties had in litigating them, and they attracted the attention of all France. At the commencement of the war between Great Britain and her colonies, *Beaumarchais* very much increased his wealth by supplying the latter with all sorts of warlike stores. He still farther improved his fortune by contributing to the *Caisse d'Escomte*, to the fire-engine-establishment of the brothers *Perier*, and to other useful public undertakings. All this time, he was supplying the theatre with dramatic productions; to which, in spite of their numerous faults, the talent which was conspicuous in them, and the strong interest which they excited, ensured a degree of success which no other writer enjoyed. The revolution arrived, and *Beaumarchais* was appointed a member of the first provisional government of Paris. Soon afterward, his life was threatened, and he was successively seen flying to Holland and England, by turns proscribed and absolved, accused and justified, by the agents of the revolutionary power; next returning to France in order to be lodged in the Abbaye, liberated from prison, and again taking to flight. Having finally re-established himself in his native country, he died by the bursting of a blood vessel in the year 1799. At the time, though his career had been so laborious and so stormy, his health appeared to be excellent, and his frame betrayed none of the symptoms of age. He was master of all the resources of genius and of character; his firmness arose from reflection; his patience was unwearied; and he possessed in an eminent degree the art of persuasion. His physiognomy and his elocution were equally lively, and they were animated by eyes full of fire; he had as much expression in the emphasis and the look, as of finesse in the smile; and he was distinguished above all by a species of assurance with which a confidence in his own powers inspired him. With the great, he displayed a particular manner, which was full of address without being servile; and with whom his reputation for talents stood him in great stead. He had the air of appearing to think that they could not be of a different opinion from him without being wanting in understanding, which he never intimated, more particularly to those who were most deficient; he expressed himself, when conversing with persons of this description, with as much confidence as fascination; and he profited at once by their self love and mediocrity, by rendering the one the instrument by which he secured the other. *Sabathier*, speaking of his memorials against the Messieurs *Goesman*, &c. observes that nothing can be more original or better written. Reasoning

ing is in them every where seasoned with the most refined pleasantry; the fourth memorial, above all, indicates a writer who is acquainted with all the sources of persuasion; and who by his address is capable of turning against themselves the weapons of his adversaries. Had *Beaumarchais* produced only this memorial, he would have deserved a place among the few literati who, to the merit of writing with perspicuity and correctness, unite the faculty of keeping up the attention of the reader, by a varied and pointed style. In these memorials, the author rises to the height of making his own cause that of his readers; they are of a kind and cast of which there existed no model. Their form, which is as sprightly as it is unusual, exhibits at once a legal argument, a satire, a drama, a comedy, and a gallery of pictures. He makes the reader indignant, and sets him to laugh, be angry and merry, at his pleasure. Nothing can be closer, more ingenious, and more diversified, than his reasoning. His logical oratory is that of Demosthenes.'

The criticisms here passed on his theatrical pieces admirably point out their excellencies and defects, and the causes to which they owed their success. The Marriage of Figaro, which has been naturalized in this country, was acted, we are told, one or two nights in every week during the first two years subsequent to its appearance; it produced 25,000*l.* to the theatre, and 4000*l.* to the author. In his memorials to *Lecointre* of Versailles, or *My six Epochs*, Paris, 1793, *Beaumarchais* relates with as much interest as force the various dangers which he had the good fortune to escape in the course of the revolution; while his riches, his talents, his celebrity, and his influence pointed him out as one of its victims. It is then observed of him that, born in a private station, and without ever having quitted it, he attained a very large fortune without having once enjoyed any place; that he was engaged in large commercial speculations, without ever appearing any other at Paris than a man of the world; that he enjoyed at the theatre a success which has no parallel, while his pieces rank not as the first even of the second order; that he obtained high celebrity by law proceedings, which, in the case of any other person, would have remained as obscure as they were ridiculous; and that he procured the reputation of distinguished talents by writings which are the soonest forgotten, namely, legal memorials and statements.

As *La Harpe* is not unknown to our readers, and has been so lately under our notice, we shall extract a few facts and some observations with regard to him, from the account given in this dictionary, which may be regarded as supplemental to those that we have already stated.

'*John Francis de la Harpe* was born at Paris in 1739; his father was a Swiss, and a captain of artillery in the service of France. He had no fortune in prospect, and owed his education to the kindness of

of the principal of the college d' Harcourt. The young *La Harpe* carried away the university prizes, and soon distinguished himself by his productions. At the age of 25 he gave to the stage his tragedy of Warwick, which met with great success: but his future essays in the same way did not answer the public expectations; with the exception of Philoctetes, translated from Sophocles. The absence of the female character is a singular trait in this tragedy; without love, the performance interests by its noble simplicity, and by bringing to our recollection the high state of the tragic art in Greece. Every year, besides his tragedies, this writer produced pieces of poetry, and prose essays, which were crowned with the prizes of the different academies. This honour was conferred on his eulogiums on *Fenelon*, *Racine*, *Catinat*, and *Charles V.* He had for a long time the charge of the literary part of the *Mercure.* Having shewn himself a good poet and a good orator, he appeared with great *eclat* as a critic; he displayed a profound acquaintance with criticism, and a correct taste; of which his lectures at the Lyceum, or *Cours complet de Littérature*, furnish illustrious proofs. On this laborious work, his fame is principally founded. Authors, it is true, are there sometimes treated with too much severity, but it every where discloses views favourable to the advancement of letters. Ordinarily in his literary judgments, we meet with that purity of style to which he had reached, sound principles of taste, and a remarkable talent for discussion, as well as close and forcible reasoning; could he have commanded his passions when treating of his cotemporaries, and had he adopted a style less imperious and decisive, he might have filled with dignity the chair of Quintilian. His powers were considerable, but it was his misfortune greatly to over-rate them. When the revolution broke out, he cherished notions of reform, without carrying them into extremes: but, when the reign of terror taught him that all was capable of being abused, when he saw the ideas of liberty, equality, and justice, become rallying points for the factious; and when he had been confined in one of the prisons of the capital as a suspected person; he came out of it filled with indignation against tyranny, and inspired with zeal for that holy religion which it was attempted to overturn, by ridiculing its worship, and proscribing its ministers. He had been the disciple and great admirer of *Voltaire*, who had rewarded with eulogiums his attachment to the party of the modern philosophers; he now declared himself their enemy, and attacked their principles in all his writings, from this period to his death. On the 18th Fructidor (4th September) he was condemned to deportation: but he had the good fortune to conceal himself in a secure asylum, and to escape the proscription. He died in the winter of 1803, at the age of 64. In his will, these words occur; "I implore divine providence to answer the prayers which I have offered for the happiness of my country! May it long enjoy peace and tranquillity! May the holy maxims of the gospel be generally followed for the good of society!" *M. de Fontanes*, in a short and brilliant eulogium on him, says; "Letters and France have lost in *La Harpe* a poet, an orator, and an illustrious critic." He panegyrized the great men of the bright days of eloquence and poetry; while their spirit and their language

guage are to be found in the writings of a disciple who had formed himself on their model. It was in their name that he attacked, to his last moment, false literary doctrines; and in this kind of combat his life was employed to secure the triumph of true principles. If this courageous devotion secured him fame, it did not insure him happiness. I cannot dissemble that the frankness of his character, and the impartial rigour of his censures, too often alienated benevolence from his name and his labours; so that he acquired only esteem where others would have obtained enthusiastic attachment. He expired at an age when the thoughts have lost nothing of their vigour, and when his talents had been strengthened and increased by the extraordinary events of the last twelve years. It is known that he had become a proselyte to those useful and consolatory opinions, on which the social system reposes; these not only enriched his ideas and his style with new beauties, but they mitigated the sufferings of his latter days. The God, whom *Fenelon* and *Racine* adored, comforted on the bed of death the eloquent panegyrist of these great and pious men. The works of *de la Harpe* have been collected in six volumes, 8vo. but this edition is very incomplete, and renders it desirable that another should be given to the public.'

We presume that the works here mentioned are confined to his poetical, dramatic, and oratorical productions; to the exclusion of his abridgements, translations, and the *Cours complet de Littérature.* The dictionary is silent on the subject of the last banishment of *La Harpe* by *Bonaparte:* another proof of the melancholy state of the press in France.

Chargeable as this work is with numerous inaccuracies, it claims a place in the library of every general scholar, and will be found highly useful and commodious. If often it cannot be implicitly trusted, it will in most cases prove a convenient guide to purer sources. Jo.

ART. VI. *Exposition des Familles Naturelles*, &c. *i. e.* An Exposition of the natural Families and of the Germination of Plants, by JAUME SAINT-HILAIRE; containing the description of two thousand three hundred and thirty-seven Genera, and of nearly four thousand of the most useful and interesting Species. One hundred and seventeen Plates, the figures of which are designed by the Author, exhibit the Characters of the Families, and of the different Modes of Germination of Monocotyledinous and Dicotyledinous Plants. 2 Vols. 8vo. (in four Parts.) Paris, 1805. Imported by de Boffe. Price 2l. 10s. sewed; or in 2 Vols. 4to. with coloured Plates, 6l. and on Vellum 10l.

OUR botanical readers will recollect that, in 1759, *Bernard de Jussieu* arranged the plants in the royal garden at Trianon, according to what he termed the order of natural families; and that his method was extended and improved by his nephew,

nephew, *Antoine Laurent de Jussieu*, who unfolded the principles of this arrangement in a work intitled, *Genera Plantarum secundum Ordines Naturales disposita*, published in 1789. Assuming his primary divisions from the greater or less degree of permanency which is observed to prevail in the principal organs of plants, he found that the embryo, or germ, is that part which is most uniform and invariable. This essential part of the fructification, it is well known, exists either by itself, or accompanied by one or two seminal lobes, or cotyledons. Hence arises a threefold division of plants into *acotyledinous*, *monocotyledinous*, and *dicotyledinous*. Next to the germ, in respect of consequence and permanency, are the stamens and pistil. According as the former are inserted on the latter, or situated below it, or placed on the surrounding calyx, the plant is termed *epigynous*, *hypogynous*, and *perigynous*. As the acotyledinous division includes few orders, and presents a very obscure organization, it constitutes a class by itself; while the monocotyledinous and dicotyledinous, according to the three modes in which the stamens happen to be inserted, furnish six others. Thus far *Bernard de Jussieu* had advanced in his distribution.

It was soon found, however, that the very numerous tribes with double cotyledons stood in need of farther subdivisions. These were, consequently, taken from the *mediate* or *immediate* insertion of the stamens, the first denoting the intervention of the corolla; and the second, if *absolute* and *necessary*, the want of a corolla, or, if *simple*, a polypetalous corolla, to which the stamens rarely adhere. These distinctions, combined with the preceding, afford nine principal classes of the dicotyledinous division. A tenth is deduced from the distinct or united state of the anthers in the numerous series of the compound flowers; and an eleventh from the peculiar structure of those plants which *M. de Jussieu* denominated *diclinical*, from the circumstance of the sexes being essentially separated by the structure of the organs. These eleven classes, combined with the acotyledinous, and three of the monocotyledinous, give fifteen in all.—Under each of these classes, the author included a greater or smaller number of families, distinguished by a general character necessarily common to all the plants belonging to a class. Each family was, in turn, distinguished by all the characters of the genera which composed it. The families amounted to one hundred, and the genera to one thousand seven hundred and fifty-four.

The principal object of the work before us is to explain and illustrate these natural families, without any pointed reference to their respective classes. We shall exemplify the

author's plan and manner, by transcribing one of his shortest articles:

'THE HYPERICEOUS FAMILY.

'HYPERICÆ. Tab. 75. (Cisti. *Adans.* Hyperica. *Juss.*)

'Plants with two cotyledons, corolla polypetalous, with hypogynous stamens, i. e. inserted on the base of the ovary.

'Calyx with four, five, or six divisions. Four or five petals. Stamens numerous and polyadelphous, or united in several parcels at their base; anthers rounded. Ovary simple; several styles and as many stigmata. Fruit often capsular, sometimes bacciform; cells equal in number to that of the styles, with several valves formed by the turning back of their borders. Seeds inserted on a central placenta, which is sometimes simple, but more frequently divided according to the number of cells. No perisperm. Germ upright—radicle inferior

'The hypericeous plants have an herbaceous stem, shrubby, or somewhat shrubby. Their leaves are opposite, often dotted, i. e. interspersed with small vesicles, which contain an essential oil.

'ASCYRUM. *Tourn Linn. Juss.* Lam. illustr. t. 644. Calyx of four parts, of which the two interior are the largest, persisting. Four petals. Stamens numerous, united at the base into four bundles. Style scarcely apparent. Two stigmata. Capsule with one cell, and two valves.—Shrubs with sessile leaves.

'ASCYRUM STANS. *Mich.* Am. 2. p. 77. Stem upright, simple, and cornered at the base; leaves oblong oval; flowers supported on short peduncles.

'Inhabits North America.

'BRATHYS. *Mut. Juss.* Calyx five-parted. Five petals. Stamens numerous. Five styles, five stigmata. Capsule five-celled. Stem herbaceous, or shrubby.

'B. JUNIPERINA. *Linn.* Suppl. JUNIPER LEAVED B. Leaves crowded, linear, pointed.

'Inhabits New Grenada.

'HYPERICUM. *Tourn. Linn. Juss.* ST. JOHN'S-WORT. Calyx five parted. Corolla of five petals. Stamens united at the base in several bodies. Three styles. Capsule three-valved. Partitions formed by the returning borders of the valves; placenta central. Stem herbaceous, or shrubby; leaves often pierced with small holes.

'H. QUADRANGULARE. *Linn.* Fl. Dan. t. 640. SQUARE-STALKED ST. JOHN'S-WORT. Stem herbaceous, four-cornered; leaves sessile, oval, perforated.

'Inhabits Europe.

'H. PERFORATUM. *Linn. Blackw.* t. 15. COMMON ST. JOHN'S-WORT. Stem cylindrical, with two membranaceous winglets; leaves blunt, marked with pores. Stigmata marked with a black point.

'Inhabits Europe.

'ELODEA. *Adans.* Stamens parted into three or five bundles at the base. Three styles. Disk of the ovary, and claws of the petals, glandulous. Capsule three-celled. Stem herbaceous, or shrubby.

'E. PALUSTRIS.

'E. PALUSTRIS. MARSH E. Stem cylindrical, creeping; leaves orbicular, marked with five nerves, embracing the stalk; flowers with pedicles.

'Inhabits Europe. I found it at St. Léger.

'E. NUMMULARIA. *Pluk.* alm. 188. t. 93. f. 4. MONEY-WORT-LEAVED E. Leaves smooth, cordate orbicular, like those of money-wort.

'Inhabits the Pyrénées.

'ANDROSÆMUM. *Tourn.* TUTSAN. Stamens united at the base in five bundles. Three styles. Berry one-celled. Three placentas, attached each to the sides of the berry, by means of a thin membrane, at first entire, afterward bifid, and then leaving an empty space between its two divisions.

'A. VULGARE. *Blackw.* t. 94. COMMON TUTSAN. Stem suffruticose; leaves sessile, oval, blunt, very entire.

'Inhabits France.

'EUCRYPHIA. *Cavan.* Calyx persisting, with five leaflets. Corolla of five petals. Stamens very numerous, anthers oval. Styles numerous. Stigmata simple. Fruit capsulary, oval. Capsules numerous; receptacles linear, united in the centre of the fruit. Seeds small, oval.

'E. CORDIFOLIA. *Cavan.* icon. t. 372. HEART-LEAVED E. A lofty tree. Leaves opposite, oval, cordate; flowers axillary, solitary.

'Inhabits Chili.

'OBSERVATIONS. The fruit of the hypericeous plants is a capsule, which contains very small seeds; a circumstance which distinguishes them from the guttiferous, whose fruit is drupaceous, or a berry. To this family, however, they approximate by several other characters, especially by the resinous juice which distils from certain species of hypericum, natives of Guyana. Their indefinite number of stamens, and their polyspermous fruit, distinguish them from the malpighian family.

'TUTSAN (*Hypericum Androsæmum*, Linn.) is an under shrub of France, which passes for vulnerary, resolvent, and vermifuge. Common St. John's-wort (*Hypericum perforatum*, Linn.) is often used in medicine. It is vulnerary, resolvent, vermifuge, useful in cases of blood-spitting, with suppuration, and in certain dysenteries. Oil of St. John's-wort is very frequently applied to wounds, ulcers, burns, and especially to contusions.'

To those persons who are desirous of becoming acquainted with the method laid down by the *Jussieus*, and improved by *Ventenat*, in his *Tableau du Regne Végétal*, we cannot do better than recommend the perusal of this performance. The divisions and descriptions are clear and accurate; and the plates prefixed to each family exhibit the essential characters with neatness and precision. The learned author also sometimes enriches his miscellaneous remarks with amusing or useful information. Thus he observes of the Fungi, that the gases which they give out into

the air are the hydrogen, azotic, and carbonic acid, whereas other plants disengage oxygen gas.—The cementing property of *Polytrichum commune* is aptly exemplified in the quay constructed at Petersburgh by order of Catharine II.; for the building has since acquired such firmness and tenacity, that a stone can hardly be detached from it by the violent shocks of a battering ram.—*Mimusops elengi*, Linn. is represented as one of the most interesting trees in India. Its flowers, which are particularly fragrant, appear twice in the year. During the day, they are but half expanded; at sun-set, and in the night, they are full blown; and, in the morning, the earth is strewed with their corolla. These flowers are woven into necklaces and garlands, which are worn by the women. When they are faded into a yellow brown, and are no longer fit for ornaments, they are scattered on beds and clothes, which they perfume with their grateful odour. Their fruit is a sweet and delicate morsel.

This treatise, however, is chiefly valuable on account of the assiduity with which the author has watched the germination of different plants. Without the plates, we cannot very intelligibly convey to our readers the results of his observations: but, as he seems to be in progress to important discoveries, we hope that he will be induced to a zealous prosecution of his inquiries.

By throwing into a supplement, and reducing to the Linnean classification, those genera which are refractory to his favourite arrangement, M. St. Hilaire avows the imperfection of the latter. On various occasions, too, he points to inaccuracies in *de Jussieu*'s developement of his families, and suggests the propriety of amendment. Yet, after all the improvement of which this ingenious and laboured attempt to establish a natural method is susceptible, we fear that it will never be adequate to the exigencies of botanical nomenclature.

These volumes are furnished with a succinct explanation of technical terms, and a copious index. The typography is rather handsome than correct. Physiological and economical details are too sparingly scattered through the work. The habitations of particular species are too often vaguely, and sometimes inaccurately stated. *Oxalis corniculata*, for example, which is quoted as a plant of Southern France, is by no means uncommon in the neighbourhood of Exeter, and has even been found wild on the other side of the Tweed. *Lavatera arborea*, in like manner, which the author assigns to Italy, is a native not only of our southern shores, but of the rocky island of Bass, in the mouth of the Frith of Forth, where it braves the cold blasts of the German ocean.

ART. VII. *Les Récettes Extérieures*; *i. e.* Foreign Contributions. By Sir FRANCIS D'IVERNOIS. 8vo. pp. 269. De Boffe, London. January, 1805.

OUR old acquaintance, in the introductory part of this volume, grievously complains of the unfair treatment which his predictions have experienced. If he has proved a false prophet, he contends that it has not been his fault, but that of the late coalition against France; for had the members of that confederacy duly weighed the common danger, made proportionate exertions, and drawn harmoniously together, his prophesies would have been verified to the exact letter; and he alleges that the provisoes and conditions, by which he qualified them, are overlooked by those who assail him with slander and ridicule.

The *Deficit* on which Sir Francis has so long dwelt is again the burden of the tale. The *deficit* occasioned the revolution, and the *deficit*, he has repeatedly told us, will extinguish it. How it happens that these opposite effects are to proceed from one and the same cause, we cannot very well collect from the obscure lucubrations before us; to which, therefore, we must refer those who desire satisfaction on this point, wishing them better success.

If we have generally set little value on the oracular dicta of this financial knight, we have expressed ourselves indebted to him for the facts which he has occasionally disclosed. It is evident that he reads the French journals with great attention; and he probably commands other channels of information with regard to the interior of France, which are not accessible to men in general in this country. The more curious particulars in the mass here communicated, we shall lay before our readers; who, we hope, will excuse us if we are not able always to state them in connection with the notions and speculations which they are introduced to support.

The author roundly asserts that the public expenditure of France exceeds its revenue by a sum not less than between 150 and 200 millions; and he does not withhold the grounds on which his assertion rests: for he denies that there are any resources, those of foreign plunder excepted, within the reach of *Bonaparte*, from which it can be supplied. He states that the French chief takes no steps to remedy this alarming evil, but on the contrary that he goes on aggravating the mischief by additional expences; while the revenue, so far from increasing, is in a progressive state of diminution. Hence he infers that *Bonaparte* is bent on war as an indispensible source of supply; and he leaves it to his readers to draw the conclusion, that Eu-

rope ought to unite against him as the determined and perpetual enemy of its peace and independence.

As to the principal revolutionary ways and means, he says that they have hitherto been *vols au dedans, pillages au dehors.* The first of these respectable sources of revenue, we are told, lasted for about four years; and this was the reign of the assignats. During this period, a *third of the territory of France* was confiscated, and exposed to sale for the use of the state. In the course of the years 3 and 4, this paper fell to the lowest degree of discredit; and the defenders of the country could not obtain their pay, and have not yet received it, if we believe the present author. The armies, while the assignats were current, amounted to the scarcely credible number of nearly twelve hundred thousand men: but when this currency would no longer pass, they dwindled to less than half the number. At this crisis, the lucky genius of the republic detached the king of Prussia from the coalition, and then was first displayed the grand stroke in finance *d' alimenter la guerre pur la guerre:* the treasures of France and Holland cemented the fraternity to which these ill-fated provinces were admitted. When, at a subsequent period, the united forces of Russia and Austria had nearly confined the French armies within their own limits, the absence of the necessary resources was felt, and the Directory became a sacrifice to that cause. The propitious stars of *Bonaparte* led to the victory of Marengo, and the ways and means were furnished by the fertile plains of Italy. Thus has the *deficit* of late years ever been made up from the pillage committed *au dehors.*

The author states in detail the late peace-establishment of *Bonaparte.* The *deficit*, he remarks, has been hitherto supplied by open and secret foreign pillage; and under the heads of *Récettes Extérieures* and *Moyens Extraordinaires*, this strange resource figured as a fixed head of supply in the peace-budget of the Consul: but, as the sums wrested from foes and allies have proved insufficient to fill up the vast chasm, the French Chief has been obliged to have recourse to other expedients; these have been bankruptcies, anticipations, and the abandonment of important and beneficial undertakings.

At the close of the year 8, there was a *deficit* of 20 millions, with a prior floating debt of 70 millions. This it was proposed to fund, but the operation was conducted in a manner truly French. The creditor was not to receive as much stock as the sum due to him would purchase, but he was compelled to take it at par. The creditor of the year 8 was to receive 5 per cent. interest; and 100 livres stock fetched in the market 55 livres, which occasioned a loss of 45 per cent. The older creditors were allowed only 3 per cent. interest, and their stock

was at 33, which occasioned to them a loss of 67 per cent. We feel as much puzzled as the author, to guess the ground on which this preference was given to the more recent creditor.

Bonaparte obliged the hospitals to receive sick and infirm soldiers, and incurred a debt to these foundations of 29 millions; and he paid them with paper which, at the very moment when it was issued, fell to a fifth of its nominal value. By these several methods, he discharged state engagements to the amount of 282½ millions, with a sum rather short of 100 millions.

Rochambeau, in order to subsist his army and fleet at St. Domingo, drew bills on Paris; on the credit of which he received supplies from the Americans, Spaniards, and English: but the greater part of these securities were dishonored, by the orders of the Chief Consul. The author mentions another measure of a similar kind, which makes up the number of four bankruptcies committed by *Bonaparte*.

The anticipations are classed by Sir Francis under four heads: 1. The sale of the national property; 2. The redemption of the land tax; 3. The sale of the forests of the communes, which were seized to the use of government by an arbitrary decree of *Bonaparte*; and of those belonging to the reinstated emigrants, which, by a like mandate, were ordered not to be restored to them with their other property; 4. The sums advanced by persons holding places under the government as securities, and for which 6 per cent. interest is paid. These advances, under the old government, had swelled to the enormous sum of 200 millions, and were the cause which prevented numerous useless places from being abolished.

Sir Francis very properly ridicules the operation of a sinking fund of 10 millions, when put in opposition to annual *deficits* of nearly ten times that amount.

Bonaparte has fixed his peace-establishment at 646 millions, but in this calculation the salaries of the clergy are not included; and the disbursement will, as the author thinks, much exceed this sum, because the French Chief is constantly creating some new object of expenditure. The Consul's modest salary of 500,000 livres has been converted into an imperial civil list of 26 millions, without any provision being made for so serious an addition to the public burthens. He quotes the Tribune *Berenger*, since raised to be a counsellor of state, as asserting that the resources of the republic are dilapidated to an extreme degree; the consumer ruined, the manufacturer abandoning his enterprizes, and the labourer without employ; and the author hence concludes that France has not the means of filling

up the *deficit* which annually grows more considerable. *Bonaparte*, he says, must either place the army and navy on their former footing, or he must reckon on constant war: but it is clear, he adds, that he has adopted the latter alternative. Loans he cannot make, nor is it in his power to impose any new productive taxes.—If the accounts of this writer deserve to be trusted, there never was a less skilful financier than the *man of wonders*, as he is here called. It is stated that he has tried three new taxes; the first, which attaches to the transport of goods in the interior, has had the effect of nearly annihilating all inland traffic; the second, on snuff, has materially injured the home manufacture, and occasioned smuggling to an unusual extent; the third is a tax of so much per bottle on all wines, be their quality what it may; and the bottle which may be bought for a *sous* is taxed as much as that which costs an *écu*. The produce of these three taxes is not laid at more than 17 or 18 millions! Marvellous to relate, the tribunes and legislators, who went out during the last year, have been appointed collectors and superintendants of these new branches of the public revenue! Can all this be true?

Curious information is here given respecting the contributions of foreign states, during the interval of peace: which are set down in the peace budgets under the titles of *Récettes Extérieures*, and *Moyens Extraordinaires*. The Parisians give them the name of *Exploitations de la Peur*. On this display of unparallelled audacity and profligacy, no comments can be too severe; and no one will blame the warm language of the loyal knight.

Bonaparte and his subjects are divided, we are told, on the question whether more taxes are paid at present, or under the old government. The former maintains that they are diminished, but *his* people contend that they have increased. Our author, with all the complaisance of a *Preux Chevalier*, asserts that both parties are in the right; he admits, with his new Imperial Majesty, that less revenue is collected at this time than in 1789; and he concedes to the late *sovereign* people, that they pay more in proportion to their means to the Emperor, than they did to the last of their kings. The annual contributions, now levied on what was old France, he calculates at 531 millions; whereas, according to M. *Necker*, it paid, in the latter years of the monarchy, at the rate of 685 millions per annum: so that the French contribute about a fourth less than they did in 1789: but then, says the author, their means are reduced in a far greater proportion. He estimates the income of every sort before the revolution at three milliards, while he supposes it at present not to amount to more than the half of that sum. Besides the diminution

diminution of revenue, occasioned by the reduction of the taxable fund, he justly observes that the partition of what remains among a greater number of holders, a change effected by revolutionary events and regulations, renders it far less productive of taxes. In France, the land tax, and the taxes on windows and doors, amount to 300 millions, or a tenth of the rental of the country. The land tax, it is here said, has also been most unequally imposed; in some departments, it amounts to half of the annual value of the land, and in others to a third, while in some it does not exceed a tenth. The taxes on consumption under the old government amounted to 244 millions, but they do not now equal a fourth of that sum. This disproportionate territorial taxation, we are informed, was introduced by the constituent assembly, in which the opinion of the economists prevailed. The collection of the revenue under the monarchy cost 58 millions, but it now falls very little short of 100 millions. It is admitted by Sir F. D'I. that the taxes on the people of the country, under the royal *regime*, were most injudicious and oppressive, but he insists that they were less so than the existing taxes.

The departments which consist of the conquered territories furnish much heavier contributions than those do which formed old France. Savoy pays the treble of what its late sovereign, the king of Sardinia, drew from it; and the rest of the acquired countries pay twice as much as was exacted from them by their former governments. The author calculates that the subjects of France furnish in contributions at the rate of 22 livres 10 sous per head; which is double the amount supplied by the several other states of the continent, Holland excepted.

Sir Francis states various reasons to prove that the revenues of France must diminish, instead of increasing; and we are told that they fell short, last year, of what they were the year before, by 50 millions. Having displayed very much in detail the desperate state of the French resources at home, he examines, in the concluding part of his work, the extent and items of their expenditure; in order to shew that war alone can keep the machine of the French government in motion.

The public expenditure exceeds, by a third, its amount in the time of *Necker;* it being then 600 millions, and now 823, without including the stipends pledged to the clergy under the *Concordat.* Among the causes of this increase of the expenditure, the author reckons the newly acquired territories. Savoy, oppressed as we have seen it is by taxation, does not supply revenue sufficient to defray the expence of governing it; and this is the case with all the provinces which republican ardour added to the antient limits of France. Swisserland, we

are assured, were it not for this consideration, would have been added to the other possessions of the *first magistrate of the Gauls.*

With regard to the army, which under the old government did not amount to more than 160,000 men, it was decreed at the peace of Amiens to consist of 300,000; and during each of the two years of peace, 120,000 men were raised under the conscription; whereas the annual quota furnished by the kingdom for the militia, under the monarchy, amounted to no more than 10,000. It is calculated that each French soldier costs the government 750 livres; and this alarming land-force consumes the sum of 225 millions, which exceeds the amount of the collected sums severally appropriated to the maintenance of the armies of Austria, Russia, and Prussia. Under the administration of *Necker*, 45 millions only in time of peace were appropriated to the navy: but *Bonaparte*, in the same circumstances, assigned 120 millions for the same service. The army and navy-estimates, during the short period of the last peace, amounted to 369 millions; which is more than double the sum expended on the same objects under the monarchy.

Another cause of an increased expenditure the author finds in that equality of condition, which has been introduced among the subjects of France by the events of the revolution, and by laws and regulations adopted in the course of it. Those persons, who are in the service of government, being destitute of private fortune, cannot support the figure required by their situations without large salaries. In the whole civil hierarchy, the only honorary offices are those of the mayors of towns; and we are informed that great difficulty is experienced in filling these places. The intendants of the monarchy, and their deputies, did not cost the state a million and a half; while the prefects and sub-prefects, who have replaced them, draw from the public four times that sum. The 13 sovereign courts, the old parliaments of France, filled with men of ability who were animated with high notions of honor and integrity,—whose decisions were, latterly at least, so impartial and pure,—and which took not a sous from the public treasury,—have been succeeded by a tribunal of cassation, by 30 courts of appeal, which are filled by between 5 and 600 judges, by 2000 civil and criminal judges, and 3600 justices of the peace; which altogether cost the government between 26 and 27 millions. The counsellors of state of the New *Regime* are five times the number of those of the Old, and receive each a salary three times as great. The Ministers of State are increased from 5 to 8.

Sir Francis assigns another cause for the additional expenditure in question, in the usurped government to which the country

country is subject. It cost France, he says, a great sum to subvert the throne of the antient line of its monarchs, but it will cost it more to consecrate and establish that of the foreigners who have recently grasped the sceptre. He very properly observes that this increased expence, incurred by the maintenance of an usurped authority, is a consequence of the revolution highly worthy of consideration, and pregnant with important lessons. The new Imperial family does not cost the public so little as 30 millions. The civil list of 25 millions, and the 12 palaces conferred on Louis XVI, by the constituent assembly, have been decreed to Napoleon; and the recognized princes of his blood receive more than a million and a half annually. The younger children of the king of England, the author remarks, have pensions only of 12,000*l.* a year, an income which is far short of those of numerous private individuals; while the brothers of the new French Emperor are each in the receipt of more than 100,000*l.* sterling per annum. The royal family of England takes only a hundredth part of the public revenue, while the new Majesty of France absorbs a twenty-second part of the taxes collected in that country. One hundred thousand persons (four times the number employed in England to collect a revenue twice as ample,) are engaged in levying the taxes paid by the French: 170,000 receive pensions from the government; and 223,186 are stock-holders. If, says Sir F. the gratuities of government are thus widely extended, and its influence so generally operative, it has also prizes which are held forth to hope, and which animate ambition. The 130 senatorships, and the places of legislators and tribunes, consume 5 millions; those of the 8 ministers of state, of the 50 counsellors of state, and of the 108 prefects, require another 5 millions. The 11 archbishops, the 58 bishops, the superior judges, the 4 or 500 sub-prefects, the 6 or 7000 places in the legion of honour, the 8 or 9000 brevets for the Lyceums, Prytaneums, Polytechnic school, Military Academy, &c. form a very heavy charge on government.—We must not overlook the personal liberalities of the Emperor to artists and men of letters; among whom he distributed in the year 11, more than half a million of livres; and in the same year 5962 livres were bestowed, by the same hand, for the encouragement of agriculture! The author observes that, to the expences of a splendid monarchy and a magnificent court, France now adds those of an organized republic. It maintains a senate, an assembly of legislators, and another of tribunes. Every thing in finance, and in every administrative branch, is considered by *Bonaparte* solely as it extends his influence, and secures him dependents and partizans; and not a decade has passed since the

the 18th Brumaire, without the French chief having created some new place. He keeps all the population of France dependent on him, by actual gratuities, by promises, by hope, or by fear. If we except the senatorships, the rank of marshals, and the grand dignities of the empire, all the places to which we have alluded are held during pleasure. Of the pensioners and stock-holders, he has the complete command. 54,000 petitioners consult his nod, from the hope of being admitted into the legion of honour; while archbishops and bishops, and the 3 protestant ministers of Paris, have accepted of the distinction. In his 30 Lyceums, the only schools now in France in which science and letters can be studied, he maintains gratis 6400 pupils for 6 years. The brevets for admission come from the Emperor himself; and 100,000 families are thus kept dependent on him. We have noticed the 100,000 employed in collecting the revenue; there are also 10,000 inspectors and surveyors of forests, besides large bodies of civil engineers, contractors, &c. He disposes of the honours and prizes in the Institute, and thus chains the muses to his car; the advocate, in order to plead in the courts of law, must obtain a brevet immediately from him; and he appoints to the chairs of the professors of theology.

The author thus enumerates the descriptions of persons who voted for the elevation of *Bonaparte* to the Imperial Dignity: 3,521,677 being the whole number which voted for him.

Holders of national property, . .	2,000,000
Collectors of revenue and artizans employed by government, ...	150,000
Land and naval forces, ...	450,000
Those connected with the offices of the Ministers of State, ...	150,000
New military pensioners, ...	64,000
Stock-holders, ...	223,000
	3,037,000

The additional 400,000 he regards as consisting of republicans influenced by the hopes of places, or royalists who lived in dread of the police.

When the two Consuls waited on *Bonaparte*, to place at his feet the consular fasces, the wits of Paris designated the future Emperor as the *Tiers consolide du despotisme.*

This vast increase of expenditure, which has now been detailed, at the close of a revolution occasioned by an excessive expenditure, is (observes the author) a singular phænomenon; whether it will induce the French to turn their eyes towards the exiled

exiled family, he is at length cautious of predicting: but he remarks that, in the case of that family being restored, there might be saved to France half its present military force, and consequently half the expence incurred by it.

On the whole, this tract contains a variety of facts and observations, which strongly claim the attention of statesmen; and it abounds less in predictions than the former works of the same author. The policy and administrative measures of *Bonaparte* are ably examined, and the volume is by no means barren of interesting matter. Yet the reader's march through it is heavy and fatiguing; and he must submit to a second, or even a third perusal, before he becomes master of the statements, and the scope of the writer. If Sir Francis merits praise for the industry with which he collects facts, and for the attention with which he considers them, he does not seem to be aware how much even the most valuable information may be neglected, when aukwardly, confusedly, and desultorily offered to the public.

Jo.

ART. VIII. *Appendice aux Récettes Extérieures*, &c.; *i. e.* An Appendix to the Foreign Contributions; or an Analysis of the public Accounts of the Year XII. and of the Budget of the Year XIII. published at Paris in February 1805. By Sir FRANCIS D'IVERNOIS. 8vo. 2s. 6d. sewed. De Boffe, London. May, 1805.

THIS indefatigable writer here admits that the revenue of the year xii. has exceeded the estimate of it by 60 millions: a surplus which arose from the superior productiveness of five distinct sources of supply, namely, what are called accidental receipts. lotteries, customs, dues on registration, and the forests. Nevertheless, Sir Francis will not allow that this circumstance furnishes any proof of French prosperity: but we must refer those who may be curious to learn the reasons, by which he resists this inference, to his speculations on the subject. His cry is as loud as ever against the dilapidations of the national forests; and his Imperial Majesty, he says, goes on cutting down, without taking any steps to repair the loss.

Thirteen millions are stated to have been expended in pensions to the clergy during the last year; and the Emperor reserved eight millions, which he distributed according to his own pleasure: the greater part being employed to reward those prelates, whose pastoral letters best pleased him.—Ten millions extraordinary were paid to the clergy during the year of the coronation; and more than a million was expended in support of the opera houses and theatres.

Two

Two years ago, *Bonaparte* reduced the territorial tax 13 millions; last year, he promised to proceed with farther reductions, and assured his subjects that he should require of them no additional sacrifices: but within six weeks of this solemn engagement, he increased the territorial tax 15½ *centimes*. The inequality of this tax has been before noticed. It is proposed to remedy this evil; and a thousand itinerary engineers are now scattered over the surface of France, nominated and paid by the government, which reckons on possessing at the end of eight years a grand *terrier* of the empire, which is to contain the number of acres in cultivation, in pasture, in meadow-land, and in vineyards. It is also to include the minutest divisions, down to the smallest gardens.

Sir F. D'Ivernois disputes many of the qualities which French flattery ascribes to *Bonaparte:* but he professes himself ready to admit that his subjects may boast of the depredations which he has, during the last eighteen months, committed in foreign countries for their benefit: that they may extol the inflexibility of his character, and his discernment in the choice of persons to be his agents and instruments; that they may thank him for delivering them from anarchy, and imposing on them the curb of military government; and that they may praise him as the greatest *lieutenant de police* that France ever saw.

At last, Sir F. is driven to make the humiliating concession, that we can no longer flatter ourselves with the expectation, that the French revolution will crumble with the frail edifice of its finances. *Bonaparte*, since he has been ruler, has doubled his revenue. With such indifference in regard to means, with powers so unlimited, and embarassed so little by humane feelings, he will in his despair avail himself of forced loans, bankruptcies, arrears, requisitions in kind, and paper money. He will, if necessity requires, sell the few colonies of France to America; he will cut down all the forests; he will dispose of the pictures and curiosities which decorate his public buildings; he will exhaust every resource, and bury himself under the ruins of Italy and France, rather than be deprived of either crown.

It is controverted, whether the revenue of France be 570 or 470 millions; and Sir F. contends that 828 millions are necessary, in order to enable her to carry on the war with the same activity as in 1804. The expenditure, he assures us, is increased 41 millions, while the foreign contributions have diminished 102 millions. All the taxes, except those which are direct, and the customs, are becoming every day less and less productive. *Bonaparte*, during the current year, has diminished

nished his marine expenditure by 55 millions, and his military by nearly half that sum.

The author having observed that he is described in France as a hireling employed by the British ministers to magnify their resources, and to depreciate those of the enemy, thus continues:

'Hireling or not, I pledge myself each year to analyze the public accounts which shall in future issue from the French government. I impose on myself this task, not merely during the war, but until the period shall arrive when that power, in whatever hands the sovereignty may be, shall confine its expences within the limits of its internal resources. Until that time, though new treaties may be signed at Amiens and Luneville, there will be no *treaty of peace.*'

Thus solemnly does the knight lay aside his august functions, as the prophet of the downfall of the revolutionary government. If his predictions have proved vain, he has told us that the fault is not ascribable to him, but to the coalesced kings; on whose disunion, parsimony, and timidity, France built her triumphs. He now assumes the more humble guise of a critic on the Imperial budgets. In his new office, though we love the French Emperor as little as he does, we beg to remind him that a little more of impartiality will do no injury to the cause which he means to serve; and if he can introduce more of clearness and method into his statements, his lucubrations will be more read, and certainly our labour be considerably reduced.

Jo.

ART. IX. *Recueil de Lettres*, &c; *i. e.* A Collection of Letters and Dissertations on Agriculture; in which are considered the advantages that would arise from folding Sheep, if more generally practised; or the means of rendering the Produce of Grain and Fruit of all kinds more abundant; the Remedies for the most dangerous Maladies; and many other Particulars interesting to the Public. To the whole are added, various Scraps of Poetry. By D. L. J. R. DE SCEVOLE, Land-owner and Farmer at Argenton, in the Department of Indre 2 vols. 12mo. Paris, 1805. Imported by De Boffe. Price 8s. sewed.

AT the age of eighty-two, M. DE SCEVOLE commences author: but he assures us that he has not been instigated by vanity, and has been prompted by no other motive than the desire of being useful to society. To a mere collector, much literary glory does not attach; and the kind of authorship which is here displayed, to swell the size of the work, will not procure for M. DE S. many compliments on the score either of literature or science. Agriculture is indeed at a low ebb in France;

France; and the cultivators of the soil must be extremely ignorant if such a book as that which is before us be necessary or acceptable: but we charitably conclude that the French farmers will smile at this old gentleman's officiousness, and laugh heartily at many of his hints and receipts. Be this, however, as it may, the English reader will be diverted by many things in this hotch-potch. We have not only discourses on sheep, on manure, on the mode of preserving grain, on the construction of ploughs, on steeps, on paring and burning, &c. &c. but we are presented with remarks on the imprudence of scattering nuts in the fields, into which arsenic is inserted, for the purpose of destroying mice;—on the danger of burying in churches;—on the usage of tying up sheaves with withes instead of bands;—on the particles of mill-stones which are mixed up with the flour that we eat in our bread, and which pass with the urine into the bladder, there generating concretions, and on the propriety of grinding corn by otner means than between stones, viz. between thick planks of wood furrowed like the mill-stones, and covered with plates of iron;—and on the belief of ghosts and witches, which not only exists in the country, but which prevails to such a degree that thunder and hail are supposed to proceed from their operations; and the author tells us that he witnessed a parish-priest coming out of his church in his pontificalibus, preceded by the cross, to exorcise the sorcerers who were imagined to be in the clouds. He gives us also an enumeration of the supposed virtues of particular saints in protecting from or healing certain maladies;—remedies against the poison of vipers, for curing those who are attacked with obstinate fevers, and for the prevention of canine madness in those who have been bitten by mad animals;—remarks on the custom among the washer-women of some countries of giving a blue gloss to the linen, and on the practice of throwing the charred coals as well as the cinders into the tubs in which lye is made;—on the cause of the salubrity of the air of Paris;—on the omission to erect statues in public places to warriors and learned men, after the manner of the Greeks and Romans;—on the great quantity of catterpillars which were observed to fall from the roofs of the houses in Poitiers into the streets;—on an assertion in the works of Frederic the Great, "that the soul of man at death is like an extinguished fire, leaving nothing but cinders;"—on the possibility of directing balloons;—on strolling players, &c.

Many of these subjects we did not expect to find introduced into an agricultural work: but we conclude that M. De Scevole did not relish, especially at his narrative age, confinement to a solitary theme. He commences, like a true antiquary,

tiquary, with copying a discourse which transports our thoughts to the origin of things. The subject, indeed, is sheep, and the best mode of treating them: but it is introduced by reflections on the Creation; and we are desired 'to put ourselves in the place of the first man, to endeavour to conceive what must have been his thoughts and feelings when he first opened his eyes to the light. Astonished at his own existence, and struck by the imposing spectacle of the earth and the sun, he throws his eyes rapidly on all the objects which surround him: but he fixes them for a long time, and with much pleasure, on that charming creature, on that other half of himself, which he perceives at his side.' What has this to do with sheep? Know, gentle reader, that Adam and Eve fall desperately in love with each other; that, after they have recovered from their amorous enthusiasm, they find time to observe the animals around them; that they are particularly attracted by the primogenitors of the woolly race; that a great intimacy succeeds; that rams and ewes fall in love, like Adam and Eve, and that hence a flock is soon produced for young master Abel. Having thus given the history of the first shepherd, we are informed of the great utility of sheep; and their advantage to the farmer, under proper management, is specified: particularly the use of folding them on fallows, by which the cartage of manure is saved, and the dung of the farm-yard is reserved for the home fields and artificial meadows:—but all this is an old story to the English agriculturist.

If we may believe the author, that he has kept apples and pears in a very fresh state for the space of twenty months, his method of proceeding ought not to be slighted: when, however, he enters on the detail, his secret is found to consist only in laying them separately at two inches distance from each other, on tables covered with dry moss, on the ground floor, where there is a free circulation of air. In order to preserve corn in granaries, it is recommended to mix it with cut straw and chaff, because it will thus be put in a state resembling that in which it existed in the ear. It is not advised to employ arsenic for the purpose of destroying rats, but to decoy them into deep glazed vessels with water at the bottom, from which they cannot escape; and an anecdote is related in a note, to prove the sagacity of rats, in acting in concert for their mutual preservation.

An inquiry is made into the kind of manure which should be employed to fertilize the soil, and give the most abundant harvests: but we learn nothing from this paper, except it be the ignorance of the French on the subject of manures.

Of

Of the value of the medical advice which is offered in these volumes, a tolerable estimate may be formed by turning to the paper on canine madness; in which, to prevent this most horrible malady, it is advised to wash the wound profusely with warm wine and treacle, after which an omlette is to be made of three eggs, a shell-full of nut oil, and the same quantity of the powdered root of the eglantine or dog-rose tree. When this compound is properly dressed, a part is to be applied warm by way of poultice to the wound, and the person who has been bitten is ordered to eat the remainder. This old woman's receipt is declared to be a most excellent remedy.

As an economist, this writer not only disapproves the practice of wearing hair-powder, praises Louis XIVth's black wig, and admires black locks floating on a white neck, but draws a most alarming picture of the effects of powder on the health. By its stopping the pores of the skin, this sage doctor supposes that it occasions megrims, abscesses, deafness, and blindness. In short he tells us, that a mass of powder on our heads, by obstructing the perspiration, causes as much smoke in the brain as there would be in an apartment if the fire was lighted, and the top of the chimney stopped.

A cheap loaf is recommended in scarce times, made of half flour and half potatoes, which is not a bad receipt: but M. DE SCEVOLE should not have asserted that a bushel of potatoes will go as far as a bushel of wheat.

The morsels of poetry are paraphrastic versifications of *la Bruyere*; in one of which, the present Emperor of the French is highly complimented under the character of the good shepherd.

ART. X. *Essai sur le Principe de la Souveraineté*, &c.; *i. e.* An Essay on the Principle of Sovereignty. By a Grand Vicar. 8vo. pp. 196. Dulau and Co. London. 1804.

THOUGH this work professes to be a discussion of a general principle, it is no more in fact than an impeachment of the grounds on which the French clergy have justified their conformity to the revolutionary church of France, and their submission to the existing civil authorities of that country. The author treats his subject rather as a theologian than as a politician: but, though zealous for the tenets of his community, he displays a liberal and enlightened mind; and though he is an eloquent rather than an argumentative disputant, and is never deep, he combats with force and address various doctrines and positions of his opponents.—If we decline any other than desultory criticism on his publication, we are anxious to

to state that this does not arise from want of respect for its author, nor of consideration for the venerable body in which he held a dignified rank, we mean the clergy of the late Gallican church: but we take this line because the principles, both ecclesiastical and political, of the parties to the controversy here agitated, are so widely different from those which are professed by the Protestant subjects of our mixed government, as not to be equally interesting to our readers; and, as the discussion is as little intended as it is calculated for our meridian, we shall not animadvert at length on what we conceive to be false and dangerous in it, but mostly leave it to its fair operation on the minds of those for whose consideration it was penned.

No one indeed can feel inclined severely to criticize a partisan so candid as the author before us; who says that it is no part of his design to determine which form of government is best; and who adds that these forms ought to be so constructed that the supreme authority may not be arbitrary, nor directed by a will habitually capricious and tyrannical, such as is often found at the extremities of the social chain, namely, in despotism and democracy. If we examine the well tempered governments of late generally exercised in Europe, the friends of simple monarchy would say that authority assumes a character more paternal, when the sovereign is not thwarted by powers independent of him. On the contrary, the advocates of mixed governments contend that liberty is more secure, and public spirit more alive, where the powers are balanced. Men of understanding, however, adds the author, are of opinion that the excellence of a constitution is relative, depending on the character, interests, and local circumstances of the people living under it; and that by facts, not by abstract comparisons, these matters are to be judged.

Hobbes, *Montesquieu*, and *Rousseau*, are considered by this author as the Coryphæi of those antisocial doctrines which have shaken the world, and completely subverted one of its most antient governments. Even Hobbes, who detested popular commotions, is here placed at the head of the champions of revolution. The fatal errors, as the author conceives them, charged on him are, the doctrine of a state of nature anterior to the social; and that of the delegation of sovereignty by the people to an individual, a council, an assembly, or to a depository composed of all or any two of these.—*Montesquieu* is severely arraigned for maintaining that virtue was the principle of republics, and that monarchs were not amenable to the same rules of morality with their subjects. These tenets, says the *Grand-Vicar*, divested thrones of the support of public opinion,

and directed the wishes of mankind to democratical governments.—*Rousseau*, he observes, adopted the maxim of Hobbes, that the sovereignty is composed of the rights which men possessed in a state of nature. This philosopher, he thinks, reasons more consequentially than any of his predecessors who imbibed the same principles. Assuming a state of nature, and an original contract, *Rousseau* easily proves that all power proceeds from the people, that they have a right to resume it whenever it is abused, and that they are the judges of the misconduct which is to warrant the resumption: but he is less happy, it is added, when he comes to reconcile the general will,—which, according to him, is always right and reasonable,—with the blind, violent, and versatile character of the people. On all sides, he sees nothing but corrupt and degraded men, incapable of the institutions for which he pleads. Thus the people being the rightful sovereign, but being in the state abovementioned, *Rousseau* draws the strange conclusion that there is in the world but one legitimate sovereign; that he is every where incapable of exercising his functions; and that the only alternative left to man is to submit to usurped power, or to return to the woods.

The author very strenuously denies the existence of a state of nature prior to that of society; and he founds his objections to this tenet on the testimony of history, the doctrines of scripture, and the voice of reason. He is wrong, however, in considering this notion as the invention of modern political philosophers; since the sages of antiquity, its historians, and its poets, speak of a state of nature as the original state of man. The Germans, in the time of Tacitus, were in circumſtances nearly approaching to it; while their simple polity agrees admirably with the hypothesis of an original contract. There also exist at this day tribes so little removed from it, as to render its existence not only very conceivable, but very probable. The fact of extremely near approximations to it is indisputable. Whether men were originally found in that state, or whether it was the effect of degeneracy, is not a question in a political work: but it were easy to shew that the cavils on this head, in the present volume, amount to nothing more than a mere logomachy; and that the social state, which is here described as the natural condition of man, differs little from the state of nature of the advocate of an original contract.

On the principle of the original contract, the sovereign is the creature of the people; and men, we are told, never respect nor reverence any thing of their own creation, whereas they yield implicit homage to what is imposed on them. This position is laid down in far too unqualified a manner: but admitting

mitting it in its fair sense, it is found to be consistent with fact. Chiefs have less authority in the early state of society. When their power comes to repose on acquiescence, in the room of election, or when the election has ceased to be any thing beyond a mere form, then their authority is more firm and vigorous. The author thinks that, if men are taught to believe that their governors derived their authority originally from the people, the bonds of society become loosened, and the dissolution of government is to be dreaded: but this objection supposes that the people pay no regard to utility, have no sense of their own interests, can easily be brought to act in concert, to indulge their caprice, and to abuse their power, when nothing is held forth that promises either pleasure or power. When it is contended that government is the result of an express or implied contract, it is not meant to be denied that its origin may have been overlooked; and that what actual suffrage first conferred may have come to be supported by acquiescence, and to rest very much on prescription. This is not inconsistent with the idea of an original contract, the conditions of which were submission on one side, and protection on the other; and by representing the matter in any other way, governors are less exalted than providence is libelled, and the whole human species degraded and vilified. Do not the opponents of this doctrine in fact say, that mankind are the property of a few masters, to resist whom—be they ever so unequal to their stations, ever so incapable of discharging the duties of them, ever so oppressive and tyrannical,—is impiety, immorality, and rebellion?

The present writer conceives that, because necessity impels men to erect civil polities, on that account the latter cannot owe their existence to their will and their contrivance. This idea shews great ignorance of the laws of the human mind. Because a thing is morally compulsory on a man, he does not for that reason cease to be a free agent, and to be active in it. A thing may be compulsory as to the substance, without being at all so as to the manner; and it may be indispensable, yet the volition of man may determine its commencement, its form, its duration, and its suspension. Government is only absolutely necessary within these qualifications, which admit of an agency and control over its creation, such as that for which the advocates of a compact contend. The theory of compact seems to us to be the only one that accounts satisfactorily for the origin of civil government, as well as that which best supplies laws to regulate the duties of governors and governed.

Releasing rulers from all human control, and assigning no limit to the duty of obedience on the part of the subject, the *Grand-Vicar* endeavours to soften the shades of this sombre picture, by exhibiting the influence of religion; which represents the king and his poorest subject as equal, and the latter as *more* the favourite of heaven; and which states the former to be not less amenable than the latter to the laws, the ceremonies, and the ministers of our faith. He also shews how well religion is calculated to form paternal feelings and views in the minds of kings.—We do not agree with those who think that it does violence to religion to receive protection, countenance, and distinction from civil polity; that it is degraded by engaging in support of public order, and by inspiring obedience:—because it is a private concern, we do not see that a legislator is not on that account to avail himself of its aid, in order to elevate, to perfect, and to render more efficient his civil institutions;—we approve of these honourable services, which it is made to render to human policy, and we prize the benefits derived from it, as the handmaid and auxiliary of civil governments:—but we are not prepared to extend our approbation to that dependence of the throne on the altar, for which this writer contends, and which has proved (generally speaking) to be only a double tyranny. In how few instances, has the condition of the people been benefited by the religion of the prince? Has any portion of the liberty enjoyed in Europe proceeded from this cause? Has it not been rather owing to antient rights and privileges, to usages, and to a public opinion which monarchs the most arbitrary felt themselves obliged to respect? The subjects of a limited prince, whose government is that of law, may derive essential benefit from religion in the way here stated; a proper sense of religion is calculated to produce a most salutary influence on a person placed in this elevated situation; and a model of piety and virtue, seen on such an eminence, must incalculably benefit the community.

Disputing as we do the author's leading principles, it is not extraordinary if we dissent from the conclusions which he builds on them. When we consider how essential the ministry is in the Romish church, we are much surprized to find this divine arraign the conduct of the great majority of his brethren, who have sworn allegiance to the present government, on the condition of being allowed to exercise their functions. It may be said that the provisions of the *Concordat* infringe the privilges of the Gallican church, and that it was not competent to the holy father to new-model it, but in

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an oecumenical council, or at least not without the consent and concurrence of the church of France; and this notion, we believe, is consistent with the doctrine of the Gallican divines respecting the liberties of their church:—but we apprehend that, though they deem the proceeding irregular, they do not hold it to be void. The antient *Concordat* was not less objectionable on these grounds than the modern arrangement; and yet none of the divines have ever been censured for acting under it. Because the person of the sovereign, or the nature of the government, has been changed, is the minister of religion to decline the exercise of his sacred duties; or will considerations, that are merely civil, justify him in ceasing to administer consolation to the faithful, to reclaim and reform those whom he believes to be in an unconverted state? We wish not to confirm the throne of the new French Emperor, and we are aware of the great strength which it acquires from the new establishment, and the general conformity of the clergy to it:—but, judging of the matter impartially, we believe that, consistently with their religious engagements, and with the doctrines of their church, they were required to accept the offers made to reinstate them in their functions, on the condition of their swearing allegiance to the existing government. It is reluctantly that we hold opinions different from those of the author on this important point; and we should have been glad to have met with considerations which could move us from our prior notions respecting it: but the *Grand-Vicar* has here been sparing in argument, and has contented himself with animated and forcible declamation.

Since the preceding article was written, we have received a translation of this work, with a long Preface and Appendix by the translator; which will call for our notice on a future occasion.

Jo.

ART. XI. *Quatuor Monumenta Æneæ è Terra in Suecia eruta, Tabulis æreis et brevi Commentatione illustrata, ab* I. HALLENBERG. *Accessere nonnulla de Litteratura Cufica.* 8vo. pp. 71. Stockholm. De Boffe, London. Price 6s. sewed.

THE learned M. HALLENBERG has in this work displayed great ingenuity and erudition, in commenting on certain curiosities which were discovered in the autumn of 1800, in the parish of Botkyrka. in the province of Sudermania, about two miles from Stockholm, on a pleasant farm, belonging to a rich merchant named *Tottie.* These antiquities consisted, 1st. of a brass *annulus*, or spiri-form *armilla*, or bracelet, as some suppose;—2. a pair of instruments or vessels, which at the

bottom are cuniform, resembling what are called celts, having a handle on one side, and a cavity at the top, to which covers are adapted;—and 3. a *culter æneus*, or, as it is conjectured, a razor made of tin and copper. They were found as some labourers were digging on the top of a hill, deposited under a large stone lying very near the surface. To explain to whom these monuments could belong, and to what uses they were originally applied, are the purport of this dissertation.

The pair of objects represented in plates 2. and 3. occupy most of M. HALLENBERG's attention; and he does not consider them, as some have done, from merely regarding the cuniform shape of the lower extremities, to have been instruments, such as axes or hatchets, employed by the antients for cutting or cleaving: neither, from the cavity at their top, and from the covers belonging to them, does he suppose them to have been lachrymals deposited in tombs: but he is persuaded that they were sacred vessels; or the *vascula futilia*, which those navigators, who were intitiated into the mysteries of the Cabiri, carried with them in a box, or a cabinet, to secure to themselves the protection of the deities to whom they were consecrated, against the dangers of the seas. Many quotations are adduced to prove that these vases precisely answer the descriptions of the *vasa futilia* of the antients, which were so formed that they could not stand, and which must spill their contents if they were set down; whence they were termed *futilia*. The reason assigned for *a pair* of these sacred vessels having been discovered is, that to the *Dioscuri*, or Castor and Pollux, things were always consecrated in pairs; as also to the θεοι χθονιοι or *dii inferi*. Navigators who escaped from shipwreck were accustomed to present a *pair of vases*, when they appeared at the sacred games at Delphos.—As the explanation of the notions of the antients respecting equal and unequal numbers is curious, we shall extract this part of the dissertation:

"*Veteres ut summum Numen tamquam omnis materiæ expers designarent, illud cum numeris conferebant. Unitas non ipsis est numerus:* "*sed* "*fons et origo numerorum, initium finisque omnium, neque ipsa principii* "*aut finis sciens, ad summum refertur Deum, et est illa mens, orta a* "*prima rerum caussa, ex summo enata Deo, quæ vices temporum nesciens,* "*in uno semper quod adest consistit ævo, mas eadem et femina, par ea-*"*dem atque impar,*" *ut ex antiquis philosophis adfert Macrobius in* Somn. Scip. L. 1. C. 6. *et quo spectat etiam Orphei ille versus:*

Ζευς ἄρσην γένετο, Ζευς ἄμβροτος ἔπλετο νύμφη.
Deus, *sive* Jupiter et mas est et femina nescia mori.

Unitas et impar numerus vocabatur mas et pater; par vocabatur femina et mater. Numerus omnium primus impar erat tria, ideoque Deus mas et Deus pater: numerus omnium primus par erat duo, ideoque Deus

consideratus

consideratus ut femina et mater. Numerus impar consecratus erat Deo ut cœlestis et supra mundum materialem: numerus par autem consecratus erat Deo ut operans infra cœlum et in mundo materiali.'

It is concluded that the individuals, to whom these brazen vases belonged, had been initiated in the Samothracian mysteries, and that they were probably merchants who had crossed over from Britain; though this inference is not decisive, since it is allowed that the Samothracian rites were widely diffused; and since Tacitus records that Castor and Pollux were worshipped by the Naharvali, a people of Sweden. M. HALLENBERG, however, strenuously contends for these antiquities having been the property of foreigners; and to strengthen his opinion in this respect, he observes, that they were originally deposited in a box, or travelling chest: for between the two stones where they were found, was remarked a black vegetable earth, different from any of the surrounding soil, and which must have been formed by the rotting of the wood of which the box or cabinet including these sacred vessels was composed. We confess, however, that we are not disposed to lay much stress on this argument.

One of these vessels contains one ounce and six drachms, and the other one ounce and five drachms. The smallness of the cavity, compared with the general solidity of the whole, will probably raise a doubt of the justness of this explanation, notwithstanding such a mass of learning has been employed in its defence. Why these antiquities assume a wedge shape, it is not easy to say, unless they were employed to cut at one end, as well as to hold fluid in the other. The Indians have their tomahawks constructed to answer a double purpose; one end is made to cut, and the other serves for a pipe.

Round these vases, the spiri-form annulus, exhibited in the first plate, was entwined; which, M. HALLENBERG very reasonably infers, was never intended for an *armilla*, or bracelet, but probably represented the snakes or serpents with which the *dii sospitatores* were exhibited.

It is farther remarked, to explain the reason of a sacred knife or razor being found with these antiquities, that sailors, among the antients, when in imminent danger of being wrecked, cut off their hair, and dedicated it to the gods of the sea. To this custom, Juvenal alludes, in his xiith satire:

——— "*gaudent ibi vertice raso*
Garrula securi narrare pericula nautæ."

Also St. Paul, in Acts xxvii. 34, when he endeavours to console the crew, by assuring them that "not a hair should fall from the head of any of them."

To the discussion on the *Cabiri*, are subjoined a few observations on the etymology of the name, which some derive from כביר *cabbir*, i. e. *magnus potens*, others from חכר *chabar*, i. e. *conjunxit*; whence חברים *chabbrim*, i. e. *socii conjuncti, ut dii Cabiri, qui a veteribus vocantur Gemini*; while others deduce the word from גבר *gabar*, *potens fuit*. M. HALLENBERG is not satisfied with any of these etymons. He regard *Cabiri* as a Gentile term, and thinks that the sacred personages called *Dii Cabiri* were so named from their mother *Cabira*:

'*Nusquam ideo dicuntur Cabiri, quia magni, potentes, socii; nusquam ideo, quia in Samothracia culti fuerunt, aut quod Samothracica religio eadem fuit, quæ Cabirorum; sed quoniam Cabiri, qui a matre sua ita dicti sunt, huic religioni initiati fuerunt; ideo alii quoque hujus religionis participes dicti sunt Cabiri. Demonstrandum esset matrem Cabirorum a Samothracica sacra lingua nomen suum fuisse nactam; at nec hoc demonstrari potest, nec quod ea his sacris umquam fuerit initiata.*'

The vignettes represent Cufic coins, on which M. HALLENBERG has been formerly occupied (see M. R. Vol. xxxiv. N. S. p. 483.), and of which explanations are added. The account of these coins terminates with the copy of a note from Lord Nelson, requesting Professor Dixon, of the university of Rostock, to accept a medal struck in commemoration of the battle of the Nile.

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ART. XII. *Mélanges de Littérature*, &c. *i. e.* Literary Miscellanies, Published by J. B. A. SUARD, perpetual Secretary to the Class of the French Language and Literature, in the National Institute, and Member of the Legion of Honour. Vols. IV. and V. 8vo. Paris. 1804. Imported by De Boffe.

WE had occasion very recently to declare our opinion of the merits of this author *; and the favourable opinion which we pronounced seems to have been in unison with the suffrages of the public in his own country, since, in the preface to these volumes, the appearance of them is ascribed to the flattering reception which the former had experienced. The continuation of the work, now before us, is marked by the same liberal notions, by the same masterly and comprehensive views of the subjects treated, and by the same ease and elegance of style.

Vol. IV. opens with a history of the French theatre. We could have wished that the accomplished author had discussed the subject more generally, and given a history of the origin

* See Rev. Vol. xliii. N. S. p. 513.

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and progress of the drama in modern Europe: but we are aware that it is not congenial with the French character to make researches into any literature that is not native; and that their writers have rarely sufficient candour to proclaim and illustrate any merit which does not belong to their own country. The genuine spirit and real attainments of a scholar, which are apparent in the performances of M. SUARD, incline us to believe that he is superior to this narrowness of mind which so generally degrades his countrymen. In the limited view which he has taken of the subject, he has intitled himself to all the praise which belongs to a production displaying extensive information, just criticism, and laudable diligence. It invites an assiduous perusal from all amateurs of the drama.

In his preface, the author thus opens his mind to the public:

'I have always felt a greater desire to be acquainted with the usages of the middle ages than with those of antiquity; if they afford less scope to the imagination, they repose on something more solid. Athens and the Piræus appear to have almost a fabulous existence: but when I hear of Paris and the Seine, I can realize what is said to me. Paying, as I do, twelve livres on the entrance of a hogshead of wine into Paris, it amuses me when I read that Louis-le-Gros derived the same sum in a year from the duties paid at one of the two gates, by which alone commodities at that time could be brought into the capital. When I peruse the daily bulletin of the fashions of our city, I think with wonder of the female attire in the time of Charles V. which remained more than a century unchanged. Many among us are better acquainted with the Roman costûme, and the Spartan vestments, than with the habits in which their great grand-mothers appeared; they are, with respect to many usages not very antient, in the same situation with a little girl, born in the first years of the revolution, whom I heard thus address her mother: "Mama, is it true that there have been kings?" Our citizens go to see *Phædra* and *Cinna*, without knowing that we had theatres as far back as the time of Charles VI.; and they witness the feats of Harlequin at the Vaudeville, without being aware that the same personage was seen precisely the same that he is now, both as to his dress, and the feats performed by him, as early as the reign of Francis I."

The present history begins with the *Brotherhood of the Crucifixion*, and descends to the time of *Corneille* and his cotemporaries. It is to this *Brotherhood*, the author contends, that the modern sons of Thespis owe their origin; and not to the representations of the Troubadours, as it has been maintained by some writers. The elegant literary entertainments, which amused the great in the south of France, ended in the disgraceful tricks of jugglers and mountebanks; while the coarse

and fantastic exhibitions, called the *Mysteries*, became the source of the dramatic representations which, in modern days, have reached the highest summit of elegance and refinement.

The practice on great festivals of exhibiting the principal events mentioned in the Scriptures, in pantomime, and also by scenes accompanied with dialogue, goes back into remote antiquity; since the pilgrims who had visited the holy land were the actors in these representations; and they were intended solely to serve the purposes of devotion. Out of these pious exercises, grew the *Mysteries* of which we hear so much in the fourteenth century, and the actors in which were called the *Brotherhood of the Crucifixion.* In 1402, they obtained permission from Charles VI. to represent whatever mystery it should please them to select from the lives of the saints, or from the Old and New Testament; and soon afterward they hired a very spacious hall, near the gate of St. Denys, whither the public crowded to witness their marvellous performances. Our drama, observes the author, literally sprang from the bosom of the church; and so openly was the relation acknowleged by the former, that in some parishes the vespers were held at a later hour, in order that they might not interfere with the pious theatricals. The drama, in its origin, was encouraged by the monarch, the church, and the people; the enthusiasm which it excited is hardly credible; its reputation spred to the extremity of the North; and in one instance it is said to have produced a very singular catastrophe. A king of Sweden, or Denmark, the author is not able to ascertain which, was present at the representation of a mystery; when an actor called *Longis*, who sustained the part of the pretorian soldier, being heated by his acting, really pierced with his spear the unhappy man who was attached to the cross, and who fell on Mary, and crushed her with his weight. The king, indignant, leapt on the stage, and with his scymetar severed the head of *Longis* from his body; while the audience, pitying the fate of the actor, fell on the monarch, and served him as he had served *Longis*.

Though these spiritual dramas continued for a long time to be the principal amusements in this way, we are told that they remained stationary during the whole period, and that they lost nothing of their original grossness. If we can discern in them no approaches towards refinement, we latterly find much of heathen learning blended with them; thus the whole story of Œdipus is told of Judas. The latter, like the former, is exposed on an unknown shore, in consequence of a prophecy; he then slays his father, and marries his mother; and it is on being informed of his birth, and of his crimes, that he joins

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our Lord.—They always reckon Mahomet among the heathen deities. They term the pagan high priests, bishops; they represent St. Denys, who first preached the gospel at Paris, as brought before the sheriffs of the city; and they make the devil represent our Saviour as highly skilled in Latin and the Hebrew. In the scripture-pieces, they restrain the personages within the parts assigned to them in the sacred narrative: but they are not thus strict when they bring the devils on the stage; who, according to the author, are the most entertaining characters in their dramas. It is remarkable that the sharpest satires in those performances were directed against the church, the monks, and the nuns. They also introduce pagans on the stage, who make very free with our Saviour, and with the Christian rite of baptism.

Contemporary with the mysteries, existed what were called moralities and farces; and from the latter of these has arisen our modern comedy: of which there needs no farther proof than the comedy of the *Avocat Patelin*, which is no other than the farce of this period, *Maitre Pierre Pathelin*, not essentially altered, but adapted to modern rules, and to the times. The moralities and farces, however, were not represented in the same places in which the mysteries were exhibited. The tale of one of the moralities, called *la Moralité de la Villageoise*, is here related to serve as a specimen of the manner of these performances.—A nobleman, in love with the daughter of one of his vassals, causes his passion to be made known to her by his valet, whom she repels with indignation, and whom her father is near killing. Informed of this reception, the *Seigneur* himself appears, and ill treats the father of Eglantine. The daughter rescues her parent by promising all that the other desires, on condition of being allowed an hour's respite; and she employs this time in requesting her father to take away her life, in order to save her from infamy. The nobleman, who observes what passes, renounces his projects, extols the virtue of Eglantine, enfranchises her father, and exempts him from taxes.—In our days, he would have married her, and it would have been the novel of Pamela: but antiently, it seems, there were not so many lords as at present, who fell violently in love with their servants.

Though the mysteries suggested the introduction of tragedies, it is here denied that the authors of these very different performances had any reciprocal connection. The one was designed for the people, the other for the court. Still, as if one had been intended to replace the other, we find that, four years after the mysteries had been abolished by authority, the *Cleopatra* of *Jodelle* was acted; which was soon followed by a

comedy

comedy of the same author called *Eugène.* The merits of these performances are here elaborately examined, and nicely ascertained.—The mysteries had been prohibited, but the actors of them were possessed of the exclusive privilege of exhibiting scenic representations. *Jodelle*, in this state of things, could not have his tragedy represented publicly by a regular company, and was obliged to have recourse to the mode pursued in our modern private theatricals. He and his friends took each a part, and several eminent authors of that day appeared as actors on the occasion.—All orders of people are charged with dissolute manners in the old comedies, whether clergy, nobles, or citizens. An arrangement between lovers, as well as a marriage, serves for a denouement; and a marriage never takes place where it can do more for the parties than consecrate their union. The researches of the author on this subject place in a strong light the general corruption of the times.

M. Suard observes that the comedies of that day, even those which seem the most sprightly, did not require any superior talents. Licentious manners, described in a style still more licentious, assist much in conducting the intrigue, and in supporting the interest of a comic performance; when all means are permitted, it is strange if the end is not gained; and when no restraint is placed on speech, it would be singular if no mirth were excited. Old dotards, young libertines, women of all sorts, (except the respectable,) two or three disguises, and as many unlucky discoveries, are the materials which were worked up by the comic muse of this period.

The promise of better things, held out by *Garnier* in tragedy, and by *Rivey* in comedy, is described by the writer with his usual precision; his criticisms are those of a master, and cannot be read without great benefit by the candidates for dramatic fame. The stage does not seem to have made any advances towards improvement, from this æra to the epoch created by the entrance of *Corneille* on his career. The civil wars were hostile to attempts of this sort; the actors were little followed, ill provided with plays, did no honour to their profession; and most of the performances of those days were represented in the manner of private theatricals. The dramatic author was a man of fortune, his piece was seen gratis, and he was sure of praise; and thus was wanting every stimulus to exertion. The Greeks and Latins, and the rules which they observed, were disregarded; and the stories were drawn from romances, and from the Italian and Spanish theatres. The stage was rapidly degenerating, and seemed destined, in its turn, to experience the fate of the farces and mysteries. It was already too low to invite any individual, merely with a view to fame, to attempt its deliverance from the contempt under which

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it lay, and from the oblivion with which it was threatened.—M. SUARD remarks that it was a poet who first drew the theatre from obscurity, but that it was a troop of comedians which restored it from the state of degradation into which it had sunken. About the close of the sixteenth century, were formed two companies of comedians; one of which took an assignment of the charter of the brotherhood, and has never been dissolved, but has been perpetuated to our time under the name of the company of the *Comédie Française*; the other established itself at the *Marais*, and exhibited representations three times in a week. The latter company engaged in its service *Alexander Hardy*, who became the author of eight hundred theatrical pieces, of which forty-three only have reached us; and of which many were in the space of eight days composed, represented, and (which is worse) applauded. He was *author to the company*, and bound by contract to supply them with as many pieces as they should want.

The first theatrical production, a comedy of the great *Corneille*, passed through the hands of *Hardy*, and he pronounced it to be *a good farce enough*. The crudities of this prolific dramatist are here ascribed to the haste in which, owing to his poverty, he was obliged to compose. If, says the author, he added little to what is to be found in the writers whom he copied, he had the merit of not disfiguring his models, which was no inconsiderable praise at that time: his plans are well conducted, his scenes well arranged, and some of them are not deficient in interest; the dialogue, though never very pointed, is often natural: but though he was free from the grossness of the old comedy, he was not proof against the pedantry that was infecting the age in which he lived.

Another cause of the low state of the stage, in the sixteenth century, is to be found in the kind of audience which attended it; an audience very different from that with which it hasbeen honoured in later times. All the nobles of that day resided in their castles, which they left only at the call to arms; and if they sometimes visited Paris, on business, or to pay their court, or if they came on occasion of some great festival, or a royal marriage, they abandoned the pleasures of the theatre to the lower classes. Even under Louis XIV., who had contrived to draw all the grandees of the kingdom to his court, the drama was rarely attended by the great. Madame *Sevigné*, who lived in the most refined society, went seldom to the theatre. *I have lately*, says she, *been disorderly, they took me to see Berenice*. Still she is ever talking of *Corneille*. It was then customary once to go and see the works of the great masters; they afterward employed themselves to study and digest them, because

because at that time they relished the compositions as much as we now do the representations.

The progress of French comedy, from such licentiousness that the historian cannot give examples of it, to the matchless refinement which was imparted to it by a *Moliere*, is here very skilfuly traced. Of the author's felicity in this part of his narrative, the subsequent passage furnishes a fair specimen:

'The idea (he observes) of extracting the comic from the delineation of the characters was only indicated in the *Menteur*; it was *Moliere* who made all men feel that a comedy ought to have a moral; and that a regard to decency in the conduct of the piece, which a deference to public opinion requires, is not to be confounded with the requisite of its impressing a virtuous principle on the mind. It was this great dramatist who first fully demonstrated that this moral effect is the source of the comic, the foundation of the piece, because there can exist nothing ridiculous which is not a defect in the character, or a perverseness of temper; and that there can be no true comic as it relates to character, but as it exhibits this defect and this perverseness in a strong light, by which it establishes at the same time a moral truth. The circumstance which constitutes the immorality of *George Dandin* is that the moral truth, which it is the design of the piece to impress, is not so important as the tendency of the corrupt manners which it exhibits is dangerous; the moral end does not compensate for the profligacy: but were this moral end wanting,—if the husband, instead of being a fool who has sacrificed his repose and his honor to a high alliance, had been a well-meaning reasonable man;—then, instead of being in truth scarcely a decent, though a comic and lively piece, it would be only a disgusting farce.'

Fontenelle informs us that, but for an event which happened in a provincial town, *Hardy* would have had no successor. A young man introduced a friend to a lady of whom he was enamoured: but the friend won her heart and she married him; and the delight which he felt in this adventure made him a poet. The successful person was the great *Corneille*.—In order to appreciate the merit of the father of the French drama, the author remarks, we ought to peruse the productions of his time, and those of the age which preceded it.

'The comparative merits of *Corneille* and *Racine* (says M. SUARD) having been considered by a man of matchless talents, and a master of the art which they carried to its utmost height, I shall contemplate him only with regard to the time anterior to him, without presuming to extend my discussion to that which was posterior. There remains nothing to be said of *Corneille* the predecessor of *Racine*: but as successor to *Hardy*, he perhaps is not so well known as he merits.—We can only estimate *Corneille* correctly by transporting ourselves to the time in which he lived; by means of him, that time is connected with the present; his works form the base of our drama; and they are among the finest pieces of which our theatre boasts. *Corneille*, if I may so speak, is of our own age, but his cotemporaries are not. *The Cid*, *the*

the Horatii, *Cinna*, and *Polieuctes*, form the commencement of a series which unites our literature to that of the reign of *Richelieu*, and of the minority of Louis XIV. To us, *Corneille* is modern, and *Rotiou* antient; how can it be believed that *Wenceslaus* bears a later date than the *chefs d'œuvre* of *Corneille?*—If the rivals of our first dramatist did not share his glory, they were able to thwart his success. It is hardly credible that the fame of the *Cid* was balanced by that of the *Marianne* of *Tristan.*'

We must confess that this view of the subject, however instructive it may be to students and amateurs of the drama, leads the author to disquisitions which are of little general interest, and which will prove wearisome to most readers. *Corneille* himself is a sublime topic; his beauties will delight as long as taste and refinement shall remain: but the defects of *Scudery* and *Mayret*, it is not very amusing minutely to depict and expose.

Commenting on the faults of the first productions of *Corneille*, the writer observes that at least they were worthy of the scenes in which they were to be exhibited. The comedians were accustomed to buy their dramas for three crowns, and the authors bestowed on the composition a proportionate attention. A drum was beaten at the door of the theatre, in order to collect an audience.—How shall we appreciate that genius which, bearing the French drama with it, ascended from this low state to the height on which we behold *Corneille!*

The first instance of *Corneille*'s leaving behind him the age in which he lived occurred in the *Widow;* a piece which discovered the talent that creates and consecrates rules. If we find not in it the sprightly comic of *Molière*,—and it is perhaps *Molière* alone that knew how to extract it from characters the most serious, and from situations the most elevated,—still we must allow the *Widow* to have been the first model of high comedy.

At length the *Medea* was represented; a language new to the theatre was heard; tragedy assumed a tone of grandeur and dignity till then unknown; new sentiments were called forth, the minds of men brooded on new ideas, and a revolution was preparing:—the *Cid* appeared, and it was complete. Improvements have since been made: but the basis of the art, the general system, remain untouched. *Athaliah* and *Merope* repose on the same foundations with the *Cid*, and all that we admire is an imitation of that production which had been preceded by nothing of the kind. Its fame instantaneously spred over France and Europe; it was translated into all languages, even into Spanish; and in some of the provinces, it had passed into a proverb, where it was customary to say, *it is as beautiful as the Cid.*

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This great dramatist despised his petty rivals too much to take any notice of their malignant remarks: but when the Academy was constrained by *Richelieu* to criticize the *Cid*, he became indignant that in so short a time judges should be appointed to examine a composition, which at first was considered as above all praise. The Academy was reduced to an aukward dilemma. As yet in its infancy, and placed between the Cardinal who was always ready to punish, and public opinion which was ready to revolt, it was however able to satisfy all the world except *Corneille*. He complained bitterly of the criticism, which was correct, but which was not accompanied by those eulogiums which were equally merited. The testimonies of esteem offered to him by men of letters, and the good opinion and the caresses of the world, consoled him; highly in request, he was careless of appearances, and his conversation was dull and but little inviting. Those who had been eager to see him, when they departed, exclaimed that he ought to be heard only at the theatre. If his friends remonstrated with him on these trivial faults, he would answer them with a smile, *I am nevertheless Peter Corneille.*

To form an age capable of producing *Racine*, the author deems to be the highest merit of *Corneille*. They are talents of the second order whith imitate and consummate. It is only at long intervals that creative geniuses visit mankind: but at all times nature sends forth minds capable of receiving the impressions of the beautiful and the true. Scattered in profusion on the surface of the earth, they languish while night prevails: but when the sun appears, and its presence warms the atmosphere, penetrated with a fire of which the source was not in themselves, they are capable of expanding under its genial influence.

We are sorry that we cannot insert the pathetic tale of the noble-minded *Duryer*; who, independent and full of ardour when oppressed by poverty, was the most respectable of the rivals of *Corneille*.

'The more (continues M. SUARD) *Corneille* is examined, the more shall we be penetrated with the conviction that, in different circumstances, he would have avoided almost all the faults with which he is chargeable. Is it to be supposed that he who effected such a reformation in the drama would not have been able to observe points of propriety, had there been in the age a feeling with regard to them? *Corneille*, it has been said, is above all when he rises, but when he descends he is below mediocrity; sublime when his genius supports him, we do not even recognize him when this forsakes him. In such a performance as a tragedy, in which the rules to be observed are without number, and in which the invention and management of accessary incidents call for such high skill, where is the genius that will

will not at times find his subject fail him, and be obliged to have recourse to art? *Corneille* created the art; but it was given to others to extend and perfect it.

'Faults in style have been imputed to *Corneille*. The orthography of the language, it should be recollected, was not fixed in his time, and the licence which prevailed in this respect has occasioned the only imperfect verses which are to be found in his works. Had the case been otherwise, we should doubtless have seen in his pages numerous instances of happy versification which are now wanting. Restrained by a more correct dialect, he would have exerted greater care in managing it; and being kept in check by precise rules, his mind, fired by difficulty, would have discovered new paths of excellence. In order to be a perfect poet, it was necessary to have not only the aid of principles to direct, but that of precepts; which, confining genius within more narrow bounds, render more forcible and striking the explosion by which it manifests itself.'

Here terminate M. SUARD's remarks on the French theatre. A political *jeu d'esprit* next ensues; and we then arrive at the discussion of some delicate topics, on which we shall refrain from giving any judgment; let the parties interested form their own. They occur in letters addressed by a female to *M. de Ségur*, relative to his treatise on *Women**.—This lady tells the historian that her sex, though often admonished that the homage offered by reason is the most honourable of all, are still inclined to dispense with some of that honour, if they receive instead a larger portion of flattery.

'Be on your guard,' says she; 'he who writes verses on us, nay even he who speaks ill of and abuses us, is more likely to please us than the man who judges us. The description of our manners, of our general character, and of our lot, at different epochs, and in different countries, is what you present, and it is truly our history. There have been galleries of celebrated women, and lives of female authors, but all this appertains not to the comprehensive history of our sex. A celebrated woman is an exception to general rules; or, as the botanists say of certain flowers which come out too brilliant, *a disease of the species*. A learned woman, says *La Bruyère*, is regarded just as a finely finished weapon; it is exquisitely wrought, and admirably polished; it is a cabinet-piece which is shewn to the curious, but which is of no use, and is employed neither in war nor the chace. What *La Bruyère* called a learned woman we now term a female author. A woman of this sort engages the notice of those men, who, being naturally deficient, are desirous of giving the world an idea that they possess talents. A man solicits the notice of a *savante*, he endeavours to please her, and his sole motive is the distinction of being agreeable to a woman of parts; he never asks himself whether she has a heart; and when he has rendered her miserable, he expresses astonishment that a woman of genius should be so difficult to be

* See Rev. Vol. xlii. N. S. p. 484.

consoled. Others are amazed that a woman of talents should be so easily deceived; they discern in her nothing but her talents, and they imagine that they have done all that she expects, if they shew that they have fine understandings, and if they have extolled her genius; her reputation procures to her the homage of fools, and the attentions of the vain; the man of merit seeks from her company intellectual gratification only; or, if she is able to inspire him with a partiality for her. she only effects this by convincing him that a woman of talents is at bottom but a woman.

'You are right, Sir, when you say that the consideration of women in society diminishes in proportion as they make good their claims to the superiority of talents and success on which they pride themselves. While the few had less *éclat*, the greater number were treated with far more deference. When knights were so profuse of their lives in the cause of the fair, we hear of no miracles of talents, no authors among them; when they influenced the fate of states and kingdoms, they did not amuse the public with their literary productions. Do you imagine, Sir, that this change is voluntary on our part? Do you know who would have set up for an author, if she could have made herself a fine woman? Could she have commanded *adorers* of her charms, would she have sought *admirers* of her talents? Believe me, we attempt not to fill a large space with our fame, till we find that we can create no interest in our own little circle; and that when we endeavour to make people talk *of* us, it is only when they cease to talk *to* us.'

Fine strokes of character are discoverable in the subsequent descriptions; and such as, we think, are borrowed from nature:

'A man only gets the better of his passions by indifference or selfishness: but a woman must always love something, her husband, her gallant, her dog, or her chamber maid. An old man is governed by his servants; an old woman loves them. It is this necessity for loving something, which attaches itself where it can, and which reproduces itself in a thousand forms in the lives of women, that composes their character and their history; it is the basis of maternal affection, the most perfect of all affections, because it is that which is most conformable to the nature of women, and the most analagous to their character. This passionate devotion, and this exalted charity, of which women have given so many examples, are only modifications of the same sentiment, the sentiment which animates their existence. In its youth, this sentiment is love; it grows old, and has only become the more valuable; less confined to one object, it is the charm which unites many together; it is by this feeling that a woman becomes necessary to all who encircle her; and hence it is that, to her last sigh, when almost lifeless, yet still mindful of others, the mother of a family appears to be the soul of a body, which seems ready to crumble as soon as she ceases to exist.

'It is this that supports our strength and our activity, that gives us a longer and a more complete existence. See that old man stretched on his couch: he vegetates, he scarcely lives; if he is sensible

sensible to existence, it is through discontent and peevishness; if he speaks, it is to complain: near to him you see his aged wife, ever attentive, anticipating his wants, listening to his complaints, and divining his caprices; she alone can arrange the pillow on which he reclines his head, or the footstool on which his aching feet repose; she it was that invented this piece of furniture, which holds collected all that he is accustomed most to require; and that warm garb is for him, about which her hands are so busily employed. Without doubt, the object of so many cares, and of so much zeal, was also that of the tender sentiments of her heart; and happy in recollections of what she owes him, she finds her only pleasure in the attentions which she now pays to him.'

We could with pleasure dwell longer on these lively and interesting *Fragments concerning Women:* but we must hasten to another subject.—After several miscellaneous papers, we find some valuable remarks on the Grecian orator Isocrates, by the Abbé *Arnaud.*

'Isocrates studied under the ablest masters of his time in philosophy and rhetoric; he passionately loved glory; and the desire of distinguishing himself, and of bearing a part in the public administration, animated all his proceedings. In order to this end, besides possessing information and a turn for business, it was necessary to excel in eloquence: but nature having denied him both voice and self-command, without which it is impossible to sway the multitude, he directed his efforts to composition. In the first place, he proposed to give to eloquence more of force and majesty, by breaking down the tramels which a contracted and ridiculous philosophy had thrown around it. He abandoned those vain subtilties in which the sophists lost themselves, as well as those sublime obscurities in which they were so fond of being inveloped: he confined himself to interesting questions, such as appeared to him calculated to render his country happy, and his fellow-citizens virtuous. His talents corresponded with the grandeur of his views. Youth flocked from all parts to be his pupils, and to form themselves on his lessons; some of whom afterwards became orators, some great statesmen, and others polished and profound historians.

'In the orations of Isocrates, every word has its place; his diction is pure, and no obscure or obsolete phrase disfigures his style: but it is seldom lively, rapid, and vehement; it is various and splendid, but hardly ever simple and natural. Whatever obstructs a smooth pronunciation, Isocrates rejects; he studies above all to measure and round his periods, and to give them a cadence like that of verse. All his discourses are delightful to peruse, and well adapted for panegyric, but are unfit for the turbulent proceedings of the bar, and the tumult attending popular harangues. The tribune and the bar require vehemence and passion, which do not comport with nicely measured periods.

'All is systematic in the style of Isocrates, words answer to words, members to members, and phrases to phrases; we even meet with

chiming terminations. This artificialness, if too frequent and too manifest, offends the ear, and obscures the sense.

'Magnificence of style, according to Theophrastus, is derived from three sources; choice of words, the happy arrangement of them, and the imagery which enlivens the whole. Isocrates chose well his words, but there is too much affectation in his arrangement; his figures are either too far fetched, or discordant, or extravagant, so that he becomes cold and *mannered*; besides, in order the better to tune his style, and frame his periods with nicety, he makes use of inefficient words, and unnecessarily lengthens out his discourses.

'We are far from asserting that these faults deform all his writings; his composition is sometimes simple and natural; he properly separates its members, and disposes of them neatly: but in general he is too much the slave of full and rounded periods; and the elegance which he affects too often degenerates into redundancy. In fine, if the style of Isocrates be wanting in the natural and the simple, it must be owned that it displays magnificence and grandeur; its construction is sublime, and of a character almost more than human. We may compare his manner to that of Phidias, whose chisel sent forth heroic and divine forms of such superior dignity.

'With respect to invention and disposition, Isocrates excels in both; he varies his subject with admirable art, and guards against languor by an infinity of episodes, all naturally introduced. But what renders him for ever deserving of praise is the *choice* of his subjects, always noble, always grand, always directed to the public good. He did not propose merely to embellish the art of speech, but he was desirous to complete the mind, to teach his disciples to govern their families and their country.'

The Abbé next shews that the virtue and patriotism of the Greek rhetorician were equal to his skill in composition.—The judgment of the Halicarnassian on the style of Isocrates leads M. ARNAUD to hazard some reflections on *inversion*, which call for discussion; and if our limits allowed us to enter on it, we should find little difficulty in shewing that such a method does not accord with the genius of modern languages, and that its introduction would not be attended with any good effects in regard to style.

An essay occurs in this collection, (apparently also by M. ARNAUD, having the signature A.) offering some thoughts on Greek tragedy, which well deserve attention. The writer supposes the object of it to have been to generate in the people a love of liberty, and a hatred of tyranny; and he grounds his notions on what Socrates is represented as saying in Plato's dialogue intitled *Minos:* in which he ascribes the unfavourable notions entertained of Minos to his quarrel with the Athenians, whose poets and learned men have blackened his memory. It was neither Thespis nor Phrynicus, says Socrates, that created tragedy; it had its origin among us, it is the work of our ancestors,

cestors, who, in order to avenge themselves for the tribute so long exacted from them by Minos, tarnished the fame of a wise monarch.—The importance given to these representations, under the antient governments, will not, the Abbé thinks, allow us to doubt that they had a political object. They must have operated powerfully in this way; they terrified the people by the pictures which they exhibited of the cruel and oppressive proceedings of tyrants; they taught them to detest an absolute government, and to look for happiness and repose in liberty alone.

'It may be observed that tyranny was no where so much execrated as at Athens. The assassins of tyrants were placed as it were among the gods. We learn from Pliny that the first statues erected by the Athenians, in honour of citizens, were those of the celebrated tyrannicides Harmodius and Aristogiton. It should also be recollected that, at Athens, tragedy was represented at the command of the magistrates and at the public expence, while comedy was only acted by private individuals, without any aid from the state.—If it be asked why Aristotle does not treat of this design of tragedy as it is expressly stated by Plato, the obvious answer is to be derived from his connection with Philip and his son Alexander; whom he must have offended, had he discussed such a topic.'

The writer supposes that, while Aristotle was thus influenced, dramatists themselves, yielding to circumstances, no longer regarded the original purpose of tragedy in their performances, but were contented to cause strong emotions in the spectators by the exhibition of calamitous and lamentable scenes. There have been, he observes, the old and the new comedy: the changes in the government produced a species of comedy less satirical, and better suited to a monarchical system. A similar change is here supposed to have taken place in tragic compositions, and it is concluded that Aristotle's description refers to those of the later class.—The author very modestly states and very ingeniously supports the views which he gives of this subject.

This fourth volume concludes with a disquisition on English Ballads, by M. SUARD; which, however it may be regarded in France, can produce no new interest in this country, since it is almost wholly extracted from the admirable Essay on the Antient English Minstrels by Bishop Percy. In a note, the author very properly objects to the definition of humour as given by Congreve; he also very justly remarks that the character has more connection with it than the mind, and that a better notion of it will be gained from the perusal of a scene in Vanburgh, or a satire of Swift, than from any description or definition ever yet attempted. As to the monopoly of this

quality which we claim, he observes that, 'if it be a species of pleasantry which is not to be found in Aristophanes, Plautus, or Lucian among the antients, nor in Ariosto, Berni, or Pulci and others among the Italians, nor in the Spanish Cervantes, nor the German Rabener, nor in Pantagruel, the satirist Menippus, the comic romance, nor in the comedies of *Moliere*, *Dufrény*, or *Regnard*,—we know not what it is, and we will save ourselves the trouble of seeking it.' We cannot say whether the author here intended to exemplify humour, while talking of it: but, if he did, he has failed, for he is only arch and sarcastic.

The very agreeable qualities of this miscellany have, as in the former instance, detained us unusually long in reporting its contents. We cannot now attempt any analysis of the 5th volume, which must be reserved for a future opportunity. Jo.

[*To be continued.*]

Art. XIII. *OEuvres politiques, littéraires, et dramatiques*, &c. *i e.* The political, literary, and dramatic Works of Gustavus III. King of Sweden; to which is added his Correspondence. Vols. I. and II. 8vo. Paris. 1805. London. Imported by De Boffe.

Royal authors demand peculiar respect and attention, both on the score of their rare appearance, and on account of the august characters which they sustain and the elevated situations which they occupy. The sentiments of kings, and their habits of thought, are of more importance than those of other men; and, as being intimately connected with the happiness or misery of millions, they form a subject of the most interesting study. Science, letters, and the arts court their protection; and it is always considered as honourable to themselves, as well as a symptom of good augury to their subjects, when they descend from the throne, and pride themselves on becoming their cultivators and advocates. How gratifying is it to follow princes into their retirement, to observe them detached from "all the pomp and circumstance" of royalty, and to obtain the just amount of their intellect and virtue! History will record their public acts: but, in order to delineate their real character, we must acquire a knowlege of their minds, a task which is not easily accomplished; for in general it is the object of rulers to conceal their thoughts and principles of conduct. It is possible that the pen may be employed for this purpose, as well as other means; yet it is certain that a man will, in some degree or mode, develope himself in his compositions.

Writers must surely be flattered, when kings display their eloquence in commendation of letters, and promote the study of them by their own commanding example. GUSTAVUS III. the late king of Sweden, was among the few monarchs who was truly attached to science and literature, and who promoted them less from motives of vanity than personal love. Composition was his amusement; and, as he was in the habit of diffusing his thoughts on paper, we have an opportunity of studying him in his writings. The works here published are honourable to his reputation, as they manifest a well-directed mind, and exhibit him both as a scholar and a patriot-king. If we may judge of him by his speeches and discourses, he appears to have been highly estimable; and we feel the utmost execration of the horrible murder by which so illustrious a life was shortened *. We shall not here attempt to sketch the leading features of his life and reign, because we take it for granted that, when this work, which is to consist of five volumes, is completed, some biographical memoir will be subjoined. The editor, we learn, is patronized by the present king of Sweden; whose filial piety, it may fairly be presumed, will induce a wish to see the most ample justice done to the memory of his lamented parent.

The first of these two volumes includes discourses pronounced to the Swedish academy, on the day of its installation, and on the restoration of that of belles-lettres, arts, and antiquities; an eloge on senator and Field-Marshal *Lennart Tortstenson*;—the oration at the interment of the king's father, Adolphus Frederic, read by the Bishop of Linköping;—his several political speeches to his parliaments;—reflections on the utility and advantages of a national costume;—opinion on the liberty of the press, &c.

In his oration to the Swedish academy, GUSTAVUS is the warm advocate of letters and the arts:

'I am not ignorant, (says he,) that there are some persons who question the utility of *belles lettres* and the arts, who regard them as a superfluity which enervates the mind, and as an object of dissipation, calculated only to amuse the leisure of an effeminate race; who think, in one word, that the arts ought to be banished from the bosom of a bold and courageous people. But for what does bravery itself combat, if it be not to acquire immortality? Why does the useful magistrate sacrifice his repose, and subject himself to the injustice of his cotemporaries, and to the cabals of the envious, but from the hope that enlightened posterity will one day do justice to his memory? and how could he cherish this hope, if writers did not exist, who,

* He was assassinated in the night of 16th March 1792, by one *Ankerstroem*.

formed by the exercise of genius, undertake their defence, and transmit their names to posterity? What employment is more delightful to a man of letters, what a more noble recreation for the statesman, than to renew the memory of the benefactors of our country? And who will be able to erect their judgment on a more solid basis, or better appreciate and describe their qualities, than those individuals who have been occupied from their birth in the improvement of our native tongue; or those who, elevated to the most important offices in the state, are well acquainted with the great principles on which the art of government is founded?

'To honour the memory of great men is to invite their descendants to imitate them. It is as if we said, "Soldiers, judges, statesmen, citizens, you who inherit the names of these heroes, or who now fill their places, attend; behold the tribute which grateful posterity pays to their memories; and merit, if it be possible, merit the same encomiums. Your names will be carried before the tribunal of posterity; do not degenerate from your ancestors; your reputation, like theirs, is in your own power."

These sentiments from a King are peculiarly striking; and as Gustavus seems to feel their force, he must certainly have been solicitous to lay a sure basis for future fame.

The eloge on Field-Marshal *Lennart Torstenson* gained the first prize of the Swedish academy in 1786; and we are assured, in a remark copied from the Memoirs of the Academy, that during the deliberation on the pieces presented, the academy was perfectly uninformed of its author; that it was rigorously examined by the members appointed for the purpose; and that it obtained the prize only by its superior merit. If any doubt could remain respecting the ignorance of the academicians relative to the author of this discourse, it must be removed by the circumstance that observations and criticisms were made on it in the king's presence. It was not till the prize, deposited in the hand of the secretary, remained without being claimed, that the academy began to suspect the high honour which had been done to them. The king, however, when he made himself known as the author of the victorious essay, did not refuse the prize which was adjudged to him, but received the medal, and ordered it to be preserved in his collection. This fact is said to be without example in the history of letters.

It is perhaps a circumstance not less singular, for a son to compose the funeral oration which is pronounced by the dignified head of the church over the tomb of his royal father. Viewing the deceased through the tears of filial affection, he called his subjects to cherish a remembrance of him as the best and mildest of princes: but panegyric is preceded by sentiments which bespeak a good heart, and a mind prepared to seek fame in the paths of virtue.

'A people

'A people celebrated in antiquity judged their kings after their death, scrupulously examined their actions, weighed their virtues and defects, and arrogated, if I may so express myself, the right which seems to belong to posterity, of passing sentence on them. The tomb places a barrier between the judge and the person about to be judged. There, hatred, prejudice, resentment, and envy are extinguished, while time draws aside the veil which hides the truth.

'The Swedish people, accustomed to see great and virtuous kings on the throne, have adopted a practice more consonant to the feelings of their heart, and more worthy of them. Assembled near the tomb of their kings, they bear with them the recollection of all the benefits and tender regards which they received from them during their reign.

'It is now for the seventh time that the States are assembled in the temple, to accompany the ashes of their magnanimous and revered monarchs to this tomb, which receives into its bosom the best and mildest of princes. By this title, who does not recognize king Adolphus Frederic?'

This prince died February 12, 1771, devolving on his son the splendor of royalty, and the cares of empire. On the 25th of June, in the same year, GUSTAVUS opened the diet with a speech which must certainly have been pleasing to his subjects. After having adverted in a most pathetic manner to the loss which the people and his own children had sustained, in the death of his royal parent, the young monarch proceeds:

'The love of their subjects is the first recompence of good kings; the tears which you shed this day are the most glorious monument which you could raise to his memory; and they are to me a spur which animates me to the virtue of aspiring to deserve, after the example of a parent so sincerely regretted, your attachment and confidence, by clemency and goodness. ——

'Born and educated among you, I have learned from my tenderest years to love my country, to regard it as my greatest happiness to be a Swede, and to esteem it as my greatest glory to be the first citizen of a free state. All my wishes will be fulfilled, if the resolutions which you shall adopt contribute to the general felicity. To reign over a happy nation is the first object of my prayers; and the last point of my ambition is to govern a free and independent people. These, believe me, are not unmeaning words, foreign to the secret movements of my heart. They are truly the faithful expressions of that heart which burns with an ardent love for its country, which is too sincere not to be true to its promises, and which is too proud ever to break its engagements.

'I have seen many countries, I have endeavoured to make myself acquainted with their manners and government, and to understand the advantages and disadvantages of the situation of the people. I have found that it is not absolute power, nor luxury, nor magnificence, nor treasures amassed by economy, which constitute the happiness of subjects, but concord and public spirit.'—

Who

Who can doubt the truth of this last remark; or who can avoid respecting a monarch who makes it, and lamenting that his reign should be so soon disturbed by troubles and faction? We cannot enter into the politics of Sweden, nor detail the subsequent speeches which relate to her internal animosities and divisions. If the members of their deliberative assemblies split on this rock, it was not from the want of their being warned of it by their patriotic king.—Let us turn to his thoughts on the liberty of the press:

'It appears to me, (says GUSTAVUS,) on attentively considering the subject, that the liberty of the press is not injurious in general, and that it cannot become dangerous but by the abuse of it, which sometimes is displayed.

'Abuses are the consequence of human frailty, which blends with the best institutions; and, if we must oppose those which are in themselves beneficial, through the fear of abuses which might be introduced, we should never establish any thing useful to the public.——

'In a disunited nation, divided by opinions, principles, and interests, as the Swedish nation has been, a subject cannot be always considered under the same aspect by different parties, or at least it will appear in a doubtful light.

'In England, the liberty of the press was prohibited when Charles I. lost his head on the scaffold, and when the fugitive James II. abandoned the throne of his ancestors to his ambitious son-in-law.—That people were legally in possession of this right at the end of the reign of William III. or at the commencement of that of the house of Hanover; a family who have occupied the throne with more glory and security than any of their predecessors. If Wilkes excited some seditious movements, we ought rather to attribute them to the imprudent notice which the government took of his writings, than to the momentary sensation which they produced, and which would have left no more durable impression than other writings of the same kind.

'It is by the liberty of the press that kings learn the truth, which is so carefully hidden from them, and often with too much success. Ministers there find the advantage of receiving sincere and merited praise, or the opportunity of explaining to the public the false interpretations which are given of their measures. By the same channel, in short, the nation can at one time enjoy the consolation of complaint, and at another be convinced that its murmurings are ill-founded.'

A better defence of the liberty of the press could not proceed from the pen of a subject.

The second volume contains three dramas, *viz. Gustavus Vasa*, a lyric tragedy in three acts; *Gustavus Adolphus* and *Ebba Brahe*, an heroic drama in three acts; and *Siri Brahe*, or *the Inquisitives*, in three acts. In these plays, we have proofs of an elegant mind, amusing itself by courting the muses, and employing its leisure for the purpose of improving

proving the public taste. We trace also the same just and manly sentiments, which manifest themselves in the king's other writings. They are composed with the minutest attention to scenery and decoration; and to each piece is prefixed an historical explanation of the subject, by which the pleasure of the reader is considerably promoted. GUSTAVUS has endeavoured to make dramatic amusements contribute to the recollection of Swedish history, and the improvement of the Swedish language.—The first of the plays is calculated to rouse patriotic feelings, as it relates to the deliverance of Sweden from the Danish yoke by *Gustavus Vasa;* and if, for the purpose of stage effect, the royal dramatist has not rigidly followed historic facts, he has not far deviated from them. We admire the speech which he has put into the mouth of NORRBY, grand admiral of Denmark, when his king and commander CHRISTIERN II. orders him to assassinate CHRISTINE, a Swedish lady of rank, who had fallen into his hands:

'No, CHRISTIERN, this employment is not suited to me. I am a soldier, and not an executioner. I have learnt to obey you, but without shame, and without crime. Command me, and, if it be necessary, I will brave a thousand deaths; spare neither my property nor my life, for they belong to my king——my honour alone belongs to myself.'

This passage, dictated by a king, and applied to the duty of a soldier, is a testimony of some importance. It draws the line of obedience, even to a military chieftain; and it asserts that a soldier, because he is under absolute command, is not bound to sacrifice his honour.—As we approach so near to the end of this appendix, we have not room for farther extracts, which otherwise we should readily have offered to gratify the curiosity of our readers.

We cannot adduce a stronger proof of the generous and amiable mind of GUSTAVUS III. than the fact that, on his death-bed, he pardoned the conspirators against his life, and lamented that it was necessary to execute even the assassin.

The work is well translated into French, handsomely printed, and with the letter-press is given a portrait of GUSTAVUS III.; also three well engraved copper-plates, representing a scene in each play.

We wait with impatience for the Correspondence.

Moy.

ART.

ART. XIV. *Antiquités de la Grande Grèce*, &c. *i. e.* The Antiquities of Magna Græcia, now the Kingdom of Naples, engraved by *François Piranesi*, Member of the Academy of Stockholm, and formerly Minister from the Court of Sweden to the Court of Rome; after the original Designs and local Observations of the late celebrated Architect, Painter, Sculptor, and Engraver, the Chevalier JEAN-BAPTISTE PIRANESI, arranged and explained by ANTOINE-JOSEPH GUATTANI. Volume the First. Imperial Folio. Paris. 1805. Imported by De Boffe. Price 12l. 12s.

IT is well known that the part of Italy, which is now under the dominion of the king of Naples, was formerly called *Magna Græcia*, from its having been peopled by Grecian colonies. This district contains *Campania*, in which were the celebrated towns of Herculaneum and Pompeii, both of which were overwhelmed by cinders and lava in an eruption of Vesuvius in the year 79 A. D. After the lapse of 1600 years, they were fortunately discovered at the beginning of the last century; and from them many antiquities have been extracted, illustrative of the private life of the Romans. Great labour has been bestowed in removing the earth which obscures these cities; and a considerable number of the buildings of the latter have been restored to light, enabling us to form a tolerably accurate idea of the uses to which they were applied at the time when they were immerged in the volcanic mass.

The large and splendid volume now before us contains 35 plates (on paper measuring 39 inches by 27 nearly), which give views and plans of the city of Pompeii, as it remains at present, and which will serve to gratify the curiosity of those who have neither disposition nor ability to explore Italy in person. We have in plate 2, after the title, (which, perhaps, is considered as plate 1.) a plan drawn to scale, of the entrance of the city of Pompeii, with the surrounding buildings. 3. Geometrical sections made for the purpose of exhibiting the different aspects of the buildings represented in the preceding plate. 4. A view of the entrance of the city, with the buildings, which are to be seen without the gate. 5. View of the buildings taken from the entrance. 6. View of the interior, with the lateral porticos and buildings represented in the two preceding plates. 7. Sepulchral, and other inscriptions found near the gate, where are the remains of the sepulchre of Mamia, and which has this inscription in large Roman capitals on the plinth; *Mamiæ p. f. sacerdoti publicæ locus sepultur. datus Decurionum decreto.* 8 View of the street on entering under the gate, with the foot-pavements and shops. 9 and 10. Plans, elevations, and sections of the shop of a tavern-keeper,

and of the Thermopolium, intended, like our coffee-house, for the sale of warm liquors. 11. Perspective of the Thermopolium, with its furniture and ornaments. 12. Perspective of an eating-house, with its utensils and ornaments. 13. View of all the shops, right and left of the street, taken opposite to the gate. 14 and 15. Plan and geometrical sections of a surgeon's house, with an *Atrium Tuscanum* of Vitruvius. 16. Interior view of the *Cavædium*, or court to the surgeon's house, as it is now seen. 17 and 18. Plan of the *Atrium Tuscanum*, with its mode of construction, and the explanation in detail, after the text of Vitruvius. 19 and 20. Plan and elevation of the surgeon's kitchen, and of the *impluvium*, or reservoir for rain water in the court. 21. Scenographic view of the same. 22 and 23. Different sections of the *atrium* and *impluvium*. 24. View of the two entrances of the tavern, having a sign which, by moderns, would be thought revolting to decency. 25 and 26. Different sections and elevations of the tavern, with its stoves. 27. View of the interior. 28. Nearly smilar to the foregoing. 29 and 30. Plans and sections relative to the preceding tavern. 31. Interior view of the same tavern. 32. Perspective view of the same. 33. Perspective view of the *sterquilinium* belonging to this tavern; and, 34 and 35. contain a plan, elevation, and section, of the tomb of Mamia and its dependencies, with the restorations.

These plates are executed in a rough, but spirited style of engraving, resembling *Piranesi*'s views of Rome. At present, they come to us without any explanatory letter-press; but, in the prosecution of the work, we shall expect the editor's remarks and observations, illustrative of these important subjects of antiquity: which, if they have not escaped the effects of the element by which they were buried, have been kept free from the alterations which are made by successive generations of men. In course, they seem to annihilate a long succession of intervening ages, and to make us cotemporaries of the people who occupied Pompeii, when Vesuvius covered it by its destructive eruption. Here is a wide field for interesting research, and we hope that it will be sedulously prosecuted.—The present article merely announces the commencement of a superb undertaking.

Mo-y.

ART.

ART. XV. *Variantes de l'Homme des Champs*, &c.; *i. e.* Various Readings in the Poem intitled *L'Homme des Champs*, and additional Passages, by the Author. 8vo. pp. 40. Paris. 1805. London, De Boffe. 4s.

A NEW edition of this beautiful poem of the Abbé DE LILLE, which we introduced to our readers in Vol. xxxiii. N. S. p. 470. and Vol. xxxvi. p. 236. being lately published, the editors have very commendably printed the alterations and additions separately, to accommodate those who possess the former, in various forms, and at different prices.

We have not at present a copy of the first impression, for the purpose of immediate consultation, and examination of the several new or corrected passages: nor, indeed, would such a duty be demanded of us. Suffice it to observe that, though several of the instances are very short, many are of considerable length. In particular, the termination of the 4th canto is now for the first time given intire in a state acknowleged by the author. The stanzas are affectingly descriptive of the miseries which France has witnessed during the Revolution; and the poet then endeavours to console his readers, by reminding them that one day these horrors will be only "as a tale that is told," and that a melancholy pleasure will even be derived from relating to their children, in declining years, the tragic spectacles which they formerly beheld, or the calamities which they themselves endured. We quote the opening of the scene:

'P. 145. *à la suite du seizième vers et jusqu'à la fin.*

'Mais, hélas, que nos temps, nos destins sont divers!
Sur l'autel de Cérès quand tu portas tes vers
La douce agriculture avoit repris ses charmes,
Les beaux arts renaissoient, Mars déposoit ses armes;
Thémis rétablissoit ses autels renversés;
Le pouvoir rassembloit ses faisceaux dispersés,
Et, réparant ses maux dans une paix profonde,
Rome enfin respiroit sur le trône du monde:
Et nous, infortunés que proscrivent les dieux,
L'orageux avenir se noircit à nos yeux.
La France, malheureuse au milieu de sa gloire,
Mêle un cri de détresse à ses chants de victoire:
Près d'elle sont assis, sur son char inhumain,
D'un côté le triomphe, et de l'autre la faim;
Et quand le monde entier est ébranlé par elle,
Elle-même en ressent la secousse cruelle.
Auprès de son trophée on creuse son cercueil:
Ses succès sont un piége, et ses fêtes un deuil;

Et

Et la guerre étrangère, et la guerre intestine,
De ma triste patrie achèvent la ruine.
Tel s'abîme un vaisseau battu des flots grondans :
Le vent siffle au dehors, le feu court au dedans.
Où sont ses arts, ses ports et ses îles fécondes ?
Son sang a des deux mers décoloré les ondes ;
Deux mondes à l'envi s'enivrent de fureurs.
Levant trop tard au ciel ses yeux mouillés de pleurs,
L'humanité tremblante à ses malheurs succombe :
L'enfance est sans berceau, la vieillesse sans tombe.
Le besoin frappe en vain au seuil de l'amitié :
Hélas ! l'excès des maux a détruit la pitié.
Quel amas de complots, de vengeances, de crimes !
Que d'illustres proscrits ! quelles grandes victimes !
Tu meurs, ô Lamoignon ! toi dont l'austère voix
Plaida cent fois la cause et du peuple et des lois.
Tu meurs avec ta fille, et sa fille avec elle ;
Chacune de ces morts rend ta mort plus cruelle :
Trois générations en un jour ont péri.
Et toi que j'aimois tant, toi dont je fus chéri,
Dont le cœur fut si bon, l'esprit si plein de charmes,
Pour qui mes tristes yeux ont épuisé leurs larmes ;
*O Thiars * ! tu n'es plus ! mais du moins avant toi*
Ton amie † avoit fui de ce séjour d'effroi.
D'incroyables douleurs terminèrent sa vie ;
Par la main des bourreaux la tienne fut ravie :
Mais l'amitié vous pleure, et doute de vous deux
Qui fut le plus aimable et le plus malheureux.
' Vous qui leur survivez, déplorables familles,
Partez, n'attendez pas que vos fils, que vos filles,
Traînés sur l'échafaud, ou frappés dans vos bras,
De leur père, en mourant, avancent le trépas :
Attendez que le ciel ait apaisé l'orage ;
Alors, rentrés au port et rendus au rivage,
Tranquilles, vous vivrez où vivoient vos ayeux.'

The concluding passages now stand thus :

' Cependant, revenus d'un exil rigoureux,
Oubliez, il est temps, ces tableaux douloureux ;
De vos champs, de vos bois, réparez les ravages.
Et toi, qui m'appris l'art d'orner les paysages,

---

* *' M. de Thiars, lieutenant-général des armées, commandant en Provence et puis en Bretagne, arraché des bras de son digne ami, M. de Clermont Gallerande, pour aller à l'échaufaud. Un de ses amis les plus estimés conserve de lui une lettre écrite au moment où il marchoit à la mort, pleine de la fermeté la plus héroïque, et de l'amitié la plus tendre pour l'amie dont j'ai fait mention dans ces vers, et dont il ignoroit la mort.* (Note de l'auteur.)'

† *' Madame de Serrant.'*

Muse,

Muse, viens effacer ces vestiges de deuil!
Que des touffes de rose embrassent ce cercueil.
Le long de ces remparts, autour de ces murailles,
Qu'a noircis de ses feux le démon des batailles,
Courez, tendres lilas, courez jasmins fleuris;
De vos jeunes rameaux égayez ces débris.
Que la vigne en rampant gagne ces colonnades,
Monte à ces chapiteaux et pende à ces arcades,
Et qu'un voile de fruits, de verdure et de fleurs,
Cache ces noirs témoins de nos longues fureurs.
Hélas, et que n'en peut la sanglante mémoire,
Ainsi que de ces murs, s'effacer de l'histoire!
' Et vous peuples des champs, vous de qui tant de fois
Nous portâmes la plainte aux oreilles des rois;
Parlez: qu'avez vous fait de vos vertus antiques?
D'où vient que j'aperçois sous vos chaumes rustiques
Ce faste, ces débris de châteaux dépouillés?
Pourquoi ces ornemens dont vos murs sont souillés?
Quel fruit vous revient-il de ces pompes cruelles?
Ah! les remords chez vous sont entrés avec elles:
Et ce lit fastueux, dépouille des palais,
Ne vaut pas l'humble couche où vous dormiez en paix.
' Ainsi je célébrois, d'une voix libre et pure,
L'innocence, les champs, les arts et la nature.
Veuillent les dieux sourire à mes agrestes sons!
Et moi, puisse-je encor, pour prix de mes leçons,
Compter quelques printemps, et dans les champs que j'aime
Vivre pour mes amis, mes livres et moi-même!'

Much do we lament that the present aspect of affairs seems to give no promise, that the struggles and the sufferings of the poet's afflicted country will soon be described merely as of past times!

A Frontispiece represents the author returning to his native plains, surrounded by the afflicted inhabitants, and exclaiming with emotion,

' Témoins de mes beaux jours, de mes premiers désirs,
Beaux lieux! qu'avez vous fait de mes premiers plaisirs?'
Chant IV.

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